

THE  
**BAPTIST MAGAZINE.**

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CAUTIONS TO NONCONFORMISTS.—No. IV.

ONE of the most common things heard at this time is, loud praise of the church of England, as to the excellency of her forms, the zeal of her members, the talent and evangelical goodness of her ministers. It is not with them now, taking their own witness, as was said by Chatham, "A popish liturgy, Calvinistic articles, and an Arminian clergy." That there is more life and activity in the Establishment than formerly, is certain; but the vigour is greatly mixed with the old leaven of intolerance and injustice, which produces strong efforts to perpetuate the dominance so long and so unrighteously sustained. The increasing light and piety of the age has forced on a partial change in several things relating to the support of the church, and the character of those who fill the clerical function, especially in the more densely populated parts of the nation. But the system, as a whole, is unchanged, and exhibits the glaring principles of anti-christian corruption, operating to the disparagement of Christ, and making void the plenary sufficiency of the Holy Scriptures. Connected with the boasted improvement and enlarged zeal so often presented to the public attention by the friends of the

church, there are several things which greatly diminish the real reasons of gratulation. Every one will rejoice to see the spread of voluntary exertion, and the increase of evangelical clergymen, who values aright the worth of the gospel, and the efficiency of spontaneous generosity. But, notwithstanding this, it must be painful to behold the same grasping and unhallowed spirit still clinging to abuses and oppression towards others, which has so long given the character of sordid worldliness to the Episcopal hierarchy. If this spirit only appeared among the carnal portion of the church's adherents, there might be hope that it would die as they die, and so in another generation the cruel oppression be swept away; but, alas! the leprosy is in the best parts of the house, and cleaves to the very pillars of the temple. Among all the opposers of equity and justice in matters involving the rights of those who dissent from the Church, none appear more stern and unrelenting than the evangelical clergy; none have been more ready to class Nonconformists with papists, infidels, and atheists; none have dealt more largely in abuse and misrepresentation. This shows, to a grievous

extent, the corrupting tendency of antichristian associations even on good men, who in other things exemplify virtues of a superior order. The evangelical clergy cannot rise in the church they serve, and of which they are the chief ornament, because those who bear sway dislike them, owing to their piety and purity: therefore, to show their zeal for the state religion, they stigmatize those whom they ought cheerfully to join, lest any should suppose them favourable to dissent. If this be founded on a supposition that the dealers in advowsons will at length believe them to be of a different religion to dissenters, and advance them to honour and power in the Establishment, it will prove, I fear, only a delusive hope; for the Church of England, like most other national churches, will lean to ministers who are of the world, and will walk with the world. The world ever loveth its own, and will see to them first, whose ways agree with its maxims and pursuits. So long as patronage and presentation to what are called church livings, remain in the hands of carnal men, and are objects of sale and purchase, like hay and corn, the evangelical clergy will be kept in the back ground, except in very particular instances, or where advowsons are bought to insure a gospel ministry, which is plainly doing evil that good may come. Where livings are bestowed by the crown, the Lord Chancellor, or as family favours, the same carnal principles will guide the gift as regulates the bestowment of other worldly advantages, and the whole will operate against the pious clergy. Favouritism and politics will rule the gifts of the government; and family livings will be reserved for

relatives who are destitute of fortunes, or who are incompetent to fill professions requiring superior intellectual qualifications. It is very likely, also, that ecclesiastical dignitaries, as archbishops, bishops, &c., who hold a right to clerical presentations, will continue to remember sons, sons-in-law, and nephews, whom they do not wish to see dependant on the uncertain gains of trade, and will help them to a more snug and safe support out of the immense wealth of the church. These things, along with others of a like kind, show that Nonconformists ought decidedly to declare their disapproval of a system which tempts the virtuous and pampers the vicious. Whilst they highly respect the pious clergy, and magnify the grace of God which has raised them up amidst the worldly rubbish of an antichristian church, it is their duty firmly though respectfully to press upon their attention the solemn call given in the Apocalypse, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. xviii. 4. This should be the conduct of dissenters towards all the pious members of the Establishment; for to palliate or justify a system so inimical to the word of God, because the righteous are induced by prejudice and temptation to cling to it, is not consistent with that faithfulness we owe to the King of Zion, whose glory we should seek to promote by a steady adherence to his laws and ordinances, both in word and deed.

In my last, I attempted very briefly to show, that the Church of England invalidates the authority of Christ, who is sole Lawgiver in his kingdom; first, by placing



the king, whom she calls head of the church, on his throne; and, secondly, by making the enactments of parliament authoritative in matters of religion. I have a third observation on this head worthy of attention.

3. *The king, the parliament, and the church, all sin together in making void the legislative prerogatives of the Son of God.*

The designation of the king by the title of supreme head of the church, is unquestionably one of the names of blasphemy mentioned in the Revelation, as distinguishing the false church, even Mystery, Babylon, the Mother of Harlots. Henry the Eighth transferred the title from the Pope to himself; and to this day, the kings of England have had the folly to wear this high badge of Antichrist; Rev. xiii. 1; xvii. 3. No longer let popery be condemned, if such things are to be tolerated with the Bible open before us. The Lord has most solemnly said, "My glory will I not give to another;" but if this is not giving his glory to mortals, when his authority even in religious matters is placed in the hands of earthly kings, it would be difficult to prove the very plainest facts. To review at length the history of the gross iniquity which has proceeded from this evil, would be perfectly disgusting, and might be considered by some invidious. But who does not remember the deeds of Henry the Eighth, Elizabeth, James the First, and Charles the Second, so as to be shocked with the awful exhibition there given of unhallowed vanity manifested in the occurrences of these reigns, when the sacred concerns of souls and of God had to bend to the capricious whims of tyrants and libertines, robed in the honours

exclusively belonging to the Eternal? And even now, if some awful calamity visits the land, as was the case when the cholera raged in England, the ministers of God must wait until the king issues the order, before they can offer to the Almighty an authorized prayer to stay the plague, and remove the malady from the dying multitudes. Not only this, but the king can restrain prayer in all the churches in the kingdom, as was done in the case of an illustrious female not long ago; and, if it pleased him, he could restrain preaching also, as Elizabeth and Charles the Second did, and confine every clergyman in the nation to the reading of the homilies and the liturgy. Who does not see in these things an awful trampling down of the sacred authority of the Son of God, deeply grievous to every devout mind? When the inevitable consequences are considered, to which such proceedings must finally lead, in bringing down the displeasure of the Almighty, as foretold in the predictions of Scripture, the words of Ezekiel may be fitly adopted, "This is a lamentation, and shall be for a lamentation;" Ezek. xix. 1. For any king to act in this manner is what the Bible calls "sitting in the temple of God, showing himself to be God," which is one of the worst crimes of the "man of sin, whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming." The whole host of the clergy are but the servants of one man, whom they have sworn to obey when they humbled themselves to take the oath of the king's supremacy. The apostle was quite differently minded, for he says, "Be not ye the servants of

men;" 1 Cor. vii. 23. "If I yet pleased men, I could not be the servant of Christ;" Gal. i. 10. To the same import is the injunction of the Saviour, "Call no man your father upon earth; for one is your master, even Christ;" Matt. xxiii. 8—10. The king of England, however, is perfect master in church affairs, for he can reverse the decision of a full convocation of the clergy, and annul the power of the whole parliament, as we see in the case of Whiston, who was condemned for heresy. It is by his authority alone, that the pure kirk of Scotland, through the medium of the Lord High Commissioner, can hold her general assemblies to adjudicate in ecclesiastical matters, so that he is virtually the head of the Presbyterian Establishment; and to this she submits, whilst he continues to be chief of what she formerly called the "abjured prelacy." And, if we take the Roman Catholic Establishment of Lower Canada, which exists on the foundation of his positive decree, we have a fair picture of the "confusion worse confounded," which proceeds from an earthly monarch polluting his crown by the presumptuous sin of seizing the sceptre of God. At London he swears against Catholicism, and renounces Presbyterianism; but without scruple establishes one in Canada, and presides by his deputy in Scotland over the supreme conventions of the other; and without his authority, personal or delegated, the adjudications would be null and void. These things are perfectly ridiculous, and must bring the royal honours of the king into contempt, when they are seriously considered. The same religion which has his fostering care and

protection in Canada, is bowed down to the very dust, robbed, and despoiled in Ireland. Presbyterianism, upon which he smiles in Scotland, is taxed and impoverished in England, to support a church gorged with wealth. If the king would take to reflect on these anomalous and sinfully-ludicrous proceedings, if he could view them as all sensible men must view them, he would speedily abandon his supremacy over religion, and leave it to *Him* who is properly and justly the *head* over all things to his body the church, including the true saints of every name among all denominations of professing Christians.

If you could allow space to extend the investigation minutely, into the affairs of the Church of England, it might clearly be shown that the assumptions of the king, the enactments of the parliament, and the constitution of the church, all tend to dishonour Christ, to whom every knee should bow, and every tongue confess. Taking their united influence, and the effects of that influence as seen in the forms, spirit, and claims of the Establishment, there is an awful declension from the religion of the gospel exhibited to view. This declension may be traced from the lofty archbishop, rolling in carnal splendour, to the humble curate whom avarice robs of his bread. A host of offices taken from the catholic church, and unknown in the Bible, is retained; and to each, great care has been taken to annex a golden stipend, although scarcely any gospel work is performed by the holders. The right of the people to choose their pastors is utterly annihilated. The crime of Simon Magus, in buying and selling sacred things,



is notorious as the sun at noon-day. Pluralism continues when all the nation is disgusted with it, and a sensible archbishop pleads for it when urging on a church reformation. Popery is perpetuated in the rites of the church; and yet popery, when professed by others, is stigmatized as not fit to exist on the face of the earth. All who do not believe as St. Athanasius did, are doomed to endure the punishments of hell; whilst atheists, infidels, drunkards, sabbath-breakers, thieves, and robbers, are sent to heaven, and God is thanked for taking them out of the miseries of this life. Infants are made the children of God, and inheritors of the kingdom of heaven, by the sprinkling of a few drops of water; and those who die without sharing the blessed experiment, are left to perish, and denied Christian sepulture. Uniformity of belief in the clergy is attested by oath; and the greatest extremes of disagreement in faith exist. A human prayer-book and human creeds are made to be positively binding; and the church is called the apostolical Church of England. The worst parts of the Apocrypha are appointed to be read in churches, and the Holy Bible is called the inspired word of God. Churches and churchyards are consecrated by unholy men, and the Old Testament forms and rites are said to be done away. Young persons are confirmed as Christians, and regenerated, when they are confirmed in sin and pride. The Bishop ordains priests, and gives the Holy Ghost; but the priests in many instances hate the Holy Ghost, and some deny his very existence. The church holds that she can decree rites and ceremonies; but the

king and the parliament sustain an absolute control over the church. The church maintains that all her wealth is sacred, inalienable, and ought not to be touched by carnal hands; and yet it was by carnal hands and carnal force she got it at first, when the king of England and the pope of Rome differed about a wedding. To use the rents of church-land, the proceeds of tithe, or the general profits of church-property, or any part of them, to educate the poor, or relieve the needy, is said by the bishops and the clergy to be a dreadful sin; and yet thousands upon thousands are spent every year at London, Bath, Paris, and other places, by vagrant parsons, in luxury and lust.

The church will not repair her own places of worship, find her own bells, organs, surplices, &c. She will not light the church where the righteous God is worshipped, nor find fire for the vestries where the sacred vestments of the priests are kept, &c., &c., because she has only about five millions of pounds of a revenue coming in annually. She can pay to archbishops, bishops, archdeacons, prebends, deans, chanters, choristers, sinecure rectors, and non-resident priests, two or three millions yearly; and yet is determined, if the parliament will but help her, to remain an eternal pauper on the public, drinking up the resources of a nation, weighed down by taxation and tributary burdens unequalled in all the world.

Now, what is the duty of those who venerate the authority of Christ, which is thus made void in nearly all the laws of his kingdom? Are they to be silent, and behold these egregious abominations, without making efforts to remove

the causes of such shameful iniquity; practised in the name of that religion which proclaims peace on earth, and good will to men? Can the holy cause of Christ be thus dishonoured, and the servants of Christ be guiltless, whilst they sit tamely down amid the prevalence of these multitudinous evils, and continue to aid

the perpetuation of the evils, by paying their money in church-rates, easter-dues, mortuary fees, &c., &c. ? The answer which reason, virtue, and religion give, is one,—they cannot do this, and be blameless.

J. W.

*Haworth.*

### THE USE BELIEVERS SHOULD MAKE OF EACH OTHER'S FAILINGS.

SEEING the Lord's family are compassed about with infirmities, and are daily manifesting those infirmities in their intercourse one with another, what use should real believers make of the failings of their fellow-believers? Surely they should not blazon them abroad, and fill the mouths of the enemies of God or wrong-spirited professors with them: this is Satan's work, in which he should never be assisted by the family of God. But very important uses may be made of the saints' failings; may God give us grace to turn the very worst things to our advantage!

Do we see a brother sin, here is cause for humiliation; he possesses the same nature as myself, and unless the Lord uphold me by his power, and sanctify me by his grace, I shall imitate his conduct, or do something as bad. My heart is deceitful above all things, and desperately wicked; and if I rashly condemn, perhaps the Lord may leave me for a moment to show me what is in my heart, and reprove me for the act. He that rashly condemns a brother may expect to be left to fall into some snare, or to be visited by some affliction; for God says, "Be not high-minded, but fear." Walk softly, brother; you are only

safe as your Father holds your right hand; you are only on your guard as the Holy Spirit keeps alive a principle of watchfulness in your soul. If your neighbour has fallen to-day, you may to-morrow; therefore let your prayer be, Hold thou me up, and I shall be safe, and shall have respect unto all thy testimonies. Your nature is disgraced, your God is dishonoured, your Comforter is grieved, by your brother's conduct; therefore vaunt not, but lay your mouth in the dust, and cry, "Oh! to grace how great a debtor!"

Again, a brother's fall or folly furnishes you with a message to your Father's throne; he is a member of the church of Christ, and you are expected to be interested, to feel and manifest concern. Here, at your Father's feet, you lament over the wickedness of your brother's heart, and the failings which appear in your brother's life; you grieve that Satan is gratified, God dishonoured, and saints grieved by his conduct. Here you may entreat for him the tokens of forgiving love, and the sanctifying influences of his Holy Spirit; you beseech God to embitter sin, increase your brother's love to holiness, and fill him with all the



fruits of righteousness, which are by Jesus Christ to the praise and glory of God. You may drop a tear over poor fallen nature, and pray God to fulfil in you all the good pleasure of his goodness, and the work of faith with power—to preserve you blameless unto the coming of our Lord Jesus Christ, and then to present you faultless before the presence of his glory with exceeding joy. Never complain of a want of matter for prayer while you are associated with erring brethren, or surrounded by a world that lieth in the wicked one. The lightness of a brother's disposition, the unevenness of a brother's walk, and the many temptations which are placed in our brethren's way—all appeal to our sympathies, and crave for them a constant interest in our prayers. Endeavour thus to uphold those who are falling, and to establish those who are ready to slip with their feet. Such conduct will pour confusion on Satan, bring glory to God, honour the cause of Christ, and be a source of comfort to your own soul. Hell will oppose it, your corrupt nature dislike it; but angels will admire it, and God approve.

From a brother's failings you may gather fresh reasons for watchfulness, and carefulness in your walk. Watchfulness and prayer are the great means of a Christian's preservation; he that looketh well to his goings, and acknowledges God in all his ways, is generally preserved from danger and disgrace. It is the careless, the self-confident, and the presumptuous, who usually dishonour religion, and grieve the church of God. He that walketh uprightly, walketh surely; for the way of the Lord is strength to the upright. Carelessness will breed

lightness; lightness will lead to licentiousness; and licentiousness to broken bones, confusion, darkness, and a little hell. Sin indulged for one moment, may lay a foundation for years of trouble, and throw a dark veil over our death-bed. Thousands of groans have often been produced by one hour's folly, and years of misery from one act of sin. A brother's folly should say in our ears, He will smart, he must mourn, he is planting thorns under his pillow; he is sowing darkness, doubt, and anguish: it should add, Beware, lest, being also led into sin, you follow so bad an example, and share in so miserable a portion. Watch, for Satan is not far from you; he may even now be preparing some other and more suitable temptation for you; and you may be the next who shall be taken in his net. Cleave to the Lord with full purpose of heart; abide in Jesus; exercise holy jealousy over self; and watch and pray, lest you enter into temptation.

Furthermore, you may find occasion to bless God, who hath made you to differ; it is all of grace that you are not exactly as your brother is. Pity his state, but in no way sanction his sin; but draw from it matter of admiration that it was not you. You might have been so constituted, circumstanced, tempted, and left; others may have had to mourn over your follies, as you have over your brother's. Better by far is it to grieve over another's faults, than to be the cause of another's grieving. What a mercy, if you have been preserved from the sin, suffering, and shame of David; if your garments are preserved white, and your head lacks no ointment! Bless the Lord for his mercies, and give him thanks for his unmerited kind-

ness. You are more deeply indebted, and should be more humble and thankful. You can sing his praise, while others are mourning over their follies; you enjoy his favour, while they doubt their interest in his love; you are enabled to hold up your head before the saints, while they hang down theirs with shame and confusion. The Lord hath distinguished you by his preserving goodness; now aim to be singular for gratitude and praise. He that deeply feels his dependance upon God, realizes his obligations for past preservation, and is thankful to the Lord for his guardian care, is most likely to be preserved from all the paths of the destroyer. But he who condemns rashly, talks boastingly, and looks down on the fallen contemptuously, is nearer a fall than he has any idea of. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. Pride goeth before destruction, and a haughty spirit before a fall. Honour shall uphold the humble in spirit.

Once more: look forward, and anticipate that glorious period, when all our follies shall be cured, all our sin purged out, and every saint be perfect in holiness before God; when we shall all be one, as Christ is one with the Father, and the Father is one with Christ;

when there will be no evil tempers, no bad dispositions, nor any more a Canaanite in the house of the Lord. How glorious will be that meeting of the church! There will be no erring brethren then, but all will know clearly, embrace heartily, and enjoy experimentally, the glorious truths of the everlasting gospel. We shall be with Christ, and like Christ; and shall forever cheerfully consecrate every power to exalt, honour, and glorify his dear and adorable name.

But perhaps some may read these lines, who are in the habit of exaggerating the faults of believers, and spreading them abroad in every direction; to such I would say, It is Satan sets you the example; he is your master while thus employed, and you must look to him for your wages by and by; very probably you will have to mourn at the last, when your heart and your flesh is failing. Satan levels all his force at the ministers of Jesus, to distress their minds, injure their character, and hinder their usefulness; and it is to be lamented that there are so many, under a profession of religion, ready to assist him in this unholy work. Reader! God will bring every work into judgment, with every *secret thing*; aim, therefore, to improve by all things, even by a brother's faults.

Cheltenham.

J. S.

## THE FORCE OF RELIGIOUS TRUTH.

To the Editor of the Baptist Magazine.

SIR,

Yesterday a friend of mine related to me a circumstance, which serves to illustrate the salutary effects of the gospel of Jesus, when it is cordially received by

a sinner. The fact is the following. Last week, a young man, a stranger, addressed my friend, intimating that he owed him a small sum of money, which he wished to pay him. My friend disclaimed



any knowledge of him, or of the fact, and supposed the young person must be mistaken. "No," said the young man, "it is even so. Several years ago, I was in the employ of Mr. —, and came to your shop to get change for a sovereign; and, by mistake, you gave me twenty-five shillings. The five shillings I kept, and applied to my own use. I was then in the gall of bitterness and in the bond of iniquity; but since that time I have heard the gospel, and felt its power; and I cannot be at rest without restoring to you the five shillings, with interest, which will make the amount seven shillings." My friend, greatly pleased by seeing the grace of God work so effectually, was desirous of taking the five shillings only, without the interest; but to this proposal,

the person who had wronged him would not consent; so that he was obliged to accept of both principal and interest.

If you can find a corner in your miscellany for the preceding short account, it may have the effect of exciting in some minds a high estimation of that glorious gospel, which is capable of producing so complete a change in the character of a man; while it may furnish an example, which other persons, similarly circumstanced, ought to imitate. Repentance for sin before God ought to be attended with a reparation of injury inflicted upon man, so far as it may be in the power of the penitent.

T. MORGAN.

*Birmingham.*

## THE NEW POOR LAW BILL.

*To the Editor of the Baptist Magazine.*

Sir,

The leading article in your Magazine for June, is a letter by a Chairman of a Board of Guardians, in justification of an order of the Poor Law Commissioners, which letter you have eulogized as distinguished by sound argument and Christian feeling. Being unable to discover the Christian feeling evinced in separating an aged couple, or the soundness of the argument by which this separation is sustained, I beg leave to express my dissent.

Permit me to premise that my difference with your correspondent is confined to the separation of aged couples. I have nothing to write on behalf of the young and able-bodied pairs, who have been thrown into workhouses rather, it may be, by the mismanage-

ment of others, than by their own fault: in these cases, something may be found to prove the separation either lawful or expedient. Nor am I hostile to the New Poor Law; it is working great and obvious benefits to the community, and will especially conduce to elevate the moral and social condition of the labouring classes. The principle of the law I have practically advocated many years; and at this time, such help as I am able to contribute is exerted in carrying it out to a greater extent than the rules of the Commissioners have hitherto required. But my approbation of the principle, and of the greater and most important part of the details, shall not blind me to the unnecessary severity of some of those rules by which it is sought to be carried

into effect; rules, some of which combine the strictness of military with the severity of prison discipline; rules, which my observation and experience have led me to believe are perfectly unnecessary, and which, so far from promoting, will in fact materially retard, the beneficial working of the measure.

A workhouse conducted under a good system of moral government, will, if judiciously employed, prove the best means of suppressing or arresting the progress of pauperism; but if its regulations be unduly harsh or oppressive, a board of guardians influenced by the ordinary sympathies of humanity, or acted upon by public opinion, will, in some way or other, evade the rules, and thus increase rather than diminish the amount of pauperism.

Your correspondent appears to regard with great complacency the power to separate man and wife; and in certain cases, and for special reasons, the power to relax the rule of separation in favour of aged couples. "If, however," I quote his words, "the infirmities of the husband or wife are such as to render the attention of a third person necessary, separation is unavoidable, as it would be in such cases in common life." I deny that this unavoidable necessity is practically found to exist in one case out of fifty, and the writer must be strangely ignorant of common life, or he would not have committed himself to a statement so truly fastidious. It is not common for an aged man, under growing infirmities, to be separated from the partner of his life, from youth to old age; nor ought it to be so in any workhouse whatever. But he adds, "should there

be any aged couples for whose dwelling together no special reason exists, they must submit to the regulation, or seek a livelihood out of the workhouse." Sir, I scarcely dare trust myself to comment on this indescribably unfeeling and unchristian sentence. If aged couples are entitled to relief at all, it is because they have become incapable of labour; but what is there in such a case to constitute a "special reason," but that, inasmuch as it is a common case, these poor old couples must separate or starve?

I happen to know a couple who have been married and lived together above fifty years; the infirmities incident to advanced life have overtaken them, and issued in their admission into a workhouse. If that were a union workhouse, before they could be permitted to resume the conjugal intercourse of half a century, it must,

1. For some "special reason," appear desirable to the Board of Guardians to suspend the rule on their behalf.

2. Should it appear desirable to the Guardians that the old couple should be re-united, they may agree to a resolution; such resolution, and the reasons for which they deem it desirable, must be entered in the minute-book.

3. A copy of the resolution, with the special reason, must be transmitted to the Poor Law Commissioners, for their consent and approval. And,

4. Until their consent be obtained, the resolution of the Guardians is of no effect.

You will observe, Mr. Editor, that the relief to be obtained by this circuitous route turns upon a "special reason;" but where is the Board of Guardians, who in



the ordinary case of an aged, and therefore infirm, couple, can discover anything special, or, as the word is explained by Bailey, particular, singular, extraordinary? yet such as this case must in reality be forty-nine out of every fifty.

Your correspondent reminds Nexus that our Lord, in Matt. xix. 6, is speaking of divorce: perhaps he will explain the difference, in effect, between forced separation and divorce; and, although the latter is forbidden, show us where the former is sanctioned; it might be further edifying to illustrate the subject by a reference to 1 Cor. vii. 1—14.

I will trespass no further on your pages than to express my regret that the ill-advised communication of Nexus

obtained insertion; and further, to regret the ingenious sophistry which, in the fact of the short and voluntary separation of married persons under peculiar circumstances, and for a temporary purpose, can find a justification for the separation of an aged couple, whose crime is poverty, or whose affliction is the inability or unwillingness of their children to support them. The word *crime* I use advisedly, because the infliction is in direct contravention of the law of nature and of God; has hitherto been lawfully resorted to only in the case of criminals; and never ought to be inflicted but in the form of merited punishment.

AN ADVOCATE FOR POOR-LAW  
REFORM ON CHRISTIAN  
PRINCIPLES.

## BAPTISTS IN THE TWELFTH CENTURY.

*To the Editor of the Baptist Magazine.*

SIR,

My attention having been directed, by a venerable member of our denomination, who has written more pertinently, perhaps, on the subject of baptism than any other man in modern times, to the following passage in a Pædobaptist historian, I have transmitted it for your use. I take the opportunity of humbly urging my brethren to "contend *earnestly* for the faith once delivered to the saints."

J. M. H.

*Bethnal Green.*

IN the beginning of the preceding [*scilicet*, the twelfth] century, there were discovered in several places of the kingdom of France heretics, accused of impious doctrines, who openly attacked the

sacraments of the church, and despised its most holy ceremonies. The severity used against such as were found out, did not hinder the *increasing* of that sect, and the *spreading* of that or the like doctrines in the kingdom; so that in this century *abundance* of heretics appeared, whose principal aim was to turn men from receiving the *sacraments*, and to overthrow the order of the hierarchy, and the discipline of the church.

The first that appeared were, Peter de Bruis, and an hermit, called Henry, his disciple. They began to dogmatize in Provence, from whence the latter came to Lausanne, and afterwards went to the country of Mans. The *show of sanctity* which appeared in this man and his companions

got them a favourable reception, both from the bishop and people. Henry's preaching got him *the general applause*; but Hildebert, bishop of Mans, *who had suffered himself to be imposed upon*, AFTER HIS RETURN FROM ROME, convicted him of ignorance and imposture (!). This fell out about the year 1110.

While Henry was preaching in France, Peter de Bruis published his errors in Provence. He *condemned the baptism of infants, and rebaptized the adult*. He caused the churches and altars to be thrown down, and broke the cross. He did not approve the celebration of mass, and taught that alms and prayers were of no use to the dead. A doctrine so seditious *raised great troubles in church and state*. NOTHING was seen in Provence *but rebaptized Christians*, churches profaned or destroyed, altars overturned, and crosses burnt. The laws of the church were publicly violated; the priests beat, maltreated, constrained (!) to marry, and the ceremonies of the church abolished. Those disorders excited the *zeal* of the bishops of that country, who, with the assistance of the princes, drove away those heretics, and put a stop to the rage of their followers. Peter de Bruis from thence went to Languedoc, where he published the same errors in Toulouse, and other cities, till he was seized and *burnt alive*, at St. Giles's in Languedoc.

Henry, his disciple, who was returned, after having been banished from Mans, preached the same doctrine, and added new errors thereto; so that, in a short time, *the whole country was infected* with those detestable maxims. Cardinal Alberick, bishop of Ostia, and legate of the Holy

See, brought St. Bernard into that country, put a stop to that doctrine, and recovered the people by his sermons *and miracles* (!). There were also heretics at Perigueux at the same time, who taught *almost the very same errors*; and Tanchelm, or Tanchelin, published *such like* in Flanders. *This heresy* was set up at Cologne, and spread as far as the diocese of Toul. We find *just such* heretics in Italy, who took the name of Cathari, whose opinions were full of extravagances. THEY ALL DENIED THE NECESSITY OF [INFANT] BAPTISM, and the real presence of the body and blood of Jesus Christ in the Eucharist. Some of them went further, and attacked the divinity of Jesus Christ, and the other mysteries. There were likewise some of them who went into Manicheeism.

Arnold, a native of Brescia, who came from Italy to France, *taught almost the same errors touching infant baptism* and the eucharist. He likewise attacked the clergy, upon an article which touched himself, by maintaining that ecclesiastics ought to have no property. I have already said, that, having gone to Rome, he had *a great number of disciples there*, and that, having been driven from thence, he was taken and *burnt alive*. Thirty of these heretics, going from France into England, towards the year 1160, did likewise propose to sow their doctrine there; but they were seized and exterminated. They were called Publicans.

The heretics we have been speaking of were condemned in the council of Toulouse, in 1116; in the general Lateran council, held under Innocent II., in 1131; in an assembly of bishops, held in England, at Oxford, in 1160;



and in a council at Tours in 1163. Their number increasing in Languedoc and Gascony, they were legally condemned at Lombes, in 1176, and at Toulouse, in 1178. They retired to Albi, from whence they were called Albigenes.

\* \* \* \* \*

It is surprising that such extravagant errors as these could make so little\* progress in so little time; but that which very

much contributed thereto, was the slackness of the discipline of the church (!), the avarice and voluptuousness of ecclesiastics, the common abuse of the sacraments, the credulity (!) and ignorance of the people, *the seeming virtues of these new preachers*, and the desire of reformation, which served for a pretence to make way for these new opinions. —Lewis-Ellis Du Pin's History of the Church, 4 vols. ; Cent. XII. ch. vi., vol. iii., pp. 149—152, 3d ed., Lintot, London, 1724.

\* This is obviously a misprint for great.

\* \* The work from which the above extract is taken must be an abridgement of Du Pin's Ecclesiastical History. In that work itself a much larger account is given of these so called heretics; and of the various persecutions they endured from the church of Rome. See vol. x., ch. vi., pp. 86—91. It appears very evident, amongst other things, that the Baptists of that age, like those of all succeeding ages, were for keeping close by the New Testament. They held, what in subsequent times has been distinguished as the great principle of Protestantism—the sufficiency of the Scriptures; and in matters of religion, they allowed an appeal to no authority beside.\* Hence among the charges alleged against them, it is stated that “they styled all the usages of the church, which were not established by Jesus Christ and the apostles, superstition.” This was deemed a seditious doctrine, and they were put to death for maintaining it. But the doctrine survives, and is still a very troublesome one to the state church of our own country. Those who came to England were condemned in an assembly of bishops, held at Oxford, in the reign of Henry II., in the year 1160, as stated above. Instigated by the clergy, the king ordered them to be branded with a red hot iron in their cheek, to be whipped publicly, to be driven out of the city half naked, and to be left to starve to death. William of Malmesbury, the historian who lived not long after this time, says, that “these heretics being examined, answered pretty well about the nature of the heavenly Physician, namely Jesus Christ; but that, when they were told of the remedies which he has left us, namely, the sacraments, they then replied very ill, and declared that they condemned baptism, the eucharist, and marriage; and that they despised the Catholic unity.” It is obvious from the above account, in what sense we are to understand their denial of the ordinances and of marriage. Infant baptism they denied, and transubstantiation, and marriage; in other words, they protested against the errors of the Romish church on those subjects, and refused, by denying the Catholic unity, to acknowledge that there was no salvation out of her pale. It is clear, also, that however on the continent some of these people might fall into the fatal error of denying the Godhead of Christ, those who came to this country were not thus tainted: they “answered well about the nature of the heavenly Physician;” and little doubt can be entertained that they were real Christians, true believers in the Son of God, and martyrs to the testimony of Jesus.—ED.

\* For some further remarks on this point, the reader is referred to our Review of Waddington's Eccles. Hist. in the May number.

## THE PASTORAL CHARACTER OF THE APOSTLE PAUL.

WE are perhaps accustomed to look at the apostle Paul, more in the character of the active and energetic evangelist, than as the holy, affectionate, and spiritual pastor; but no part of the Bible sets the apostle before us in the latter character more strikingly than the 20th chapter of the Book of Acts, when he took his farewell of the elders of the church of Ephesus; and it seems to me that it would be profitable for us all to dwell upon that chapter, in order that we may admire the grace of God, by which this "good man was thoroughly furnished for *every* good work."

In the church of Ephesus the apostle Paul had laboured for three years; and if we read the apostle's own address to the elders, we may obtain a general idea of what those labours were. He says, "Ye know, from the first day that I came into Asia, after what manner I have been with you *at all seasons*, serving the Lord with all *humility of mind*, and with *many tears*, and temptations which befell me, by the lying in wait of the Jews; and how I kept back nothing that was profitable for you, but have shewed you and taught you, *publicly and from house to house*, testifying repentance towards God and faith in our Lord Jesus Christ;" and again he says, "Therefore watch, and remember that for the space of three years I ceased not to warn *every one night and day with tears*." Oh, what pastoral labours these must have been, to be described by himself in such strong language as this! And while the elders heard these words addressed to them, they called to mind the apostle's earnest, heart-stirring,

and affectionate preaching. They called to mind how much, in visiting their respective houses, he had admonished and encouraged their hearts; how he had always led the conversation to spiritual subjects, and then had poured forth his soul in the most holy and heavenly manner, so that they had not even spent a social evening with him without receiving spiritual benefit. They called to mind the instances in which, when they were afflicted, he had visited them; and, while he had most tenderly sympathized in all their sorrows, had affectionately besought them to seek for the sanctified effect of all their trials. When prosperity surrounded them, they remembered how he had, with the greatest love for their souls, warned them against setting their affections on things on the earth; and each could remember some conversations he had had with the apostle, which had led him to a closer walk with God. But, above all, they called to mind the holy deportment and character of the man: he was "a living epistle of Christ, known and read" by all of them. These, sir, are only a few of the circumstances which would occur to their minds, when they looked back upon those three years of their holy connexion with the apostle as their spiritual father.

And can we wonder that, on such a review, they should weep when he told them that they should see his face no more? Could they behold for the last time the man to whom they were so much indebted for their spiritual prosperity, without feeling it to their very souls?

I take the liberty, sir, of making



these few remarks upon this beautiful chapter, with the earnest prayer that all the ministers of Christ may have the same *pastoral* spirit as the apostle had; and I am sure that they would reap in their own souls somewhat of the happiness which the apostle experienced by the love and the warm-

hearted affection of all the members of their respective churches; and I hope that some person, on reading these remarks, will endeavour to do the subject greater justice than I have done it, and set it forth in all the beauty and importance which it deserves.

D.

\* \* We sincerely concur in the hope expressed by our correspondent. The pastoral character of the man who was "not a whit behind the chiefest of the apostles," is a subject full of deep and practical interest; and hitherto not much illustrated. It did not fall in any way within the scope of Lord Lyttleton's celebrated book to touch it. Macknight, in his life of the apostle, confines himself principally to a chronological history of facts, without attempting a delineation of character. Only incidentally does he draw the attention of his reader to any of those exquisitely beautiful passages in Paul's writings upon which he has left the strong impression of his personal sentiments and feelings, or in which with incomparable modesty he refers to his manner of discharging his official duties. Nor is the deficiency supplied by Mrs. Hannah More, though many hints towards it may be gathered from her Essay, especially from some of the chapters in the second volume. Her design was to propose the apostle as a pattern for Christians generally, rather than to exhibit him as the minister's model, either in the character of the zealous and travelling evangelist, or of the settled and diligent pastor. We shall much rejoice, therefore, if some of our esteemed brethren should be attracted to the subject, or if the writer of the above article should resume it, and favour us with their matured and well composed reflections upon it.—Ed.

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## REVIEWS.

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*Biblical Cabinet: The Biblical Geography of Central Asia; with a General Introduction to the Study of Sacred Geography, including the Antediluvian Period.* By the late E. F. C. Rosenmüller, D.D. Translated by the Rev. N. MORREN, A.M. Vol. I.—T. Clark, Edinburgh: J. G. and F. Rivington, London.

This small but elegant volume is the result of much literary labour; and as we consider it destined to become a standard work of reference to the biblical student, we shall give it a full share of our attention.

It is gratifying to observe that many learned men of the present day vie with each other in their ardour to illustrate the word of God. Their united talents are brought to bear upon points of high interest, and the agreeable pursuits of science are connected with the pious labour

of interpreting and searching the Scriptures.

The scene of our Saviour's mission lay in the promised land of Canaan, which has recently, but imperfectly, been explored by modern travellers. The countries which were foreign to the Jews, yet connected with their history, have been examined still less carefully by biblical critics; and this publication, by drawing attention to the *general* geography of the bible, supplies much of this defect. The author before his death published the result of his researches in five books; two of which, containing *Central Asia*, have been with great judgment condensed by his translator into the neat publication now before us.

The subject-matter of the work is divided into seven chapters. The first treats of the earth generally,

and the opinions of Hebrew writers upon its form, &c ; the second, of antediluvian geography; the third, of the genealogy of nations; the fourth, of the regions north of Palestine; the fifth, of Media; the sixth, of Elam; and the seventh, of Persia.

Throughout the work the learned author has used extraordinary diligence in comparing the opinions of critics, and the testimonies of the ancient classics and of modern travellers, with the sacred text. We think there is rather too much display of the foreign character, which is, however, highly creditable to the printer, and will perhaps have besides the good effect of drawing the reader's attention to original documents, and showing the necessity of Arabic and Persian literature as helps to the translation of Hebrew. The author has furnished us with an abundant foliage of erudition upon this subject, and has frequently strewn our path with flowers. We look forward with interest to the period when these will be advanced to reproductive fruits, and brought to maturity.

The two most important events recorded in Scripture to have happened in that part of the world under our consideration are, the fall of man, and the captivity of the Israelites. We shall therefore dwell less upon the first, third, and fourth chapters, than upon the others.

In the first chapter, when treating of geographical bearings, the author would interpret the passages in Gen. xxv. 18: The Ishmaelites "dwelt from Havilah unto Shur, (*עַד-שׁוּר* in the face of,) to the east of, (rather than before) Egypt, as thou goest towards Assyria." In this we agree with him.

In chapter the third, the two Havilahs of Gen. x. 7, 29, are both placed in southern Arabia.

In chapter the second, the Havilah of Gen. ii. 11 our author places in Colchis, between the Black Sea and Georgia; but in chapter the fourth, which treats of the northern regions, an ample and interesting account is given of Ararat without any mention of Havilah. His translator, in a table which treats very briefly of the

genealogy of nations, and is a convenient summary of the most judicious opinions prevalent amongst the learned (p. 91), gives seven other opinions as to the position of this Havilah, viz., Ava, Cabul, India, &c.

The table alluded to (p. 91) relates to antediluvian geography, and in a very scientific manner illustrates the principal opinions, nine in number, regarding the situation of Eden, the four rivers of Paradise, &c. The first opinion places Eden in Armenia; the second, in Korneh in Babylonia; the third, in the country near the Caspian Sea; the fourth, in Bactria; the fifth, in Syria; the sixth, in the country between the Ganges and the Nile; the seventh, in Bamean; the eighth, in India; and the ninth, in Cashmere. Neither of these represents the opinion of Rosenmüller, who makes the Pishon the Phasis of Iberia; the Gihon, the Oxus; and Cush, the extreme south, or land of the blacks. But, to use the words of his translator, "finding it impossible to reconcile these notions, he places the discrepancy to the account of the ignorance of the early Hebrews of the geography of remote countries; an explanation which is subversive of the authority of the entire narrative, and which therefore is omitted without scruple." Milton's opinion, which upon this subject is very high authority, is not mentioned; it differs from all the foregoing.

Eden stretched her line  
From Auran eastward to the royal towers  
Of great Seleucia, built by Grecian kings,  
Or where the sons of Eden long before  
Dwelt in Telassar. *Par. Lost, b. 4.*

In the same book Milton mentions Mount Amara, as

(by some supposed  
True Paradise) under the Ethiop line  
By Nilus' head— *v. 281.*

the Orontes and other places, all different from those in the table.

It is lamentable that, in following the unerring guide of Scripture, good and learned men should furnish cause of reproach, by the extraordinary diversity of their opinions and interpretations. Our confiding too much in ancient tradi-



tions, the origin of which, whether fact or fraud, is quite unknown, has doubtless occasioned much distortion of language, for the purpose of effecting an agreement between them and the holy text. We are nowhere instructed to reconcile the inconsistencies of heathen tradition, but to "search the Scriptures." The question for our consideration is not the Paradise of the Greeks or of the Indians, of the Persians or of the Chinese, of the Armenians or of the Maronites; but the *Eden of Scripture*.

In the present case, rejecting all tradition whatever, and seeking to understand impartially the plain meaning of the divine writer, no difficulty presents itself to our minds. This venerable fragment of extreme antiquity could not have been inserted as a more curious than useful illustration; but, in our opinion, was preserved by Noah as a most interesting document to the whole of his posterity, that the memory of their origin and degeneracy, accompanied by information as to the precise geographical locality of such an event as the fall of our first parents, might for ever bear the stamp of indisputable certainty. It is therefore, we think, a duty to seek the means of elucidating this passage; and, without bending to the enormous weight of authority that has been accumulated over the subject, we shall now state what we believe to be a fair interpretation of the text, Gen. ii. 8—15.

The names of the rivers and places evidently agree with those of postdiluvian writers, having in all probability been remembered and applied to postdiluvian rivers by Noah and his family; and as the persons for whom the account was written were postdiluvians, to have been intelligible the names were of course those in general use at the time.

We think it best, for obvious reasons, to read ver. 10: "And a river ran *by* Eden to water the garden; and from thence *upwards* it was parted, and became into four heads."<sup>\*</sup>

Now, since the Euphrates and the Hiddekel are recognized as the Euphrates and Tigris of modern geography, it is strange that two other large rivers which join these near their confluence have not, so far as we know, been mentioned as the other two rivers of Paradise. Pursuing a contrary order from that observed in the text, we think the Gihon bounding the country of Ethiopia (or Cush) may be found in the Gyndes (see the map of D'Anville) of Chusistan; and then the Euleus or Ulai, Dan. viii. 2 (according to Wahl, *Av-ilah*), which was the "regia lympa Choaspis," will be the Pishon encompassing the land of Havilah "eastward from Egypt, taking the Assyrian road." We think it unnecessary, and we have no room here, to discuss the proofs from the natural products of the country, or to enter in a pererudite manner, as our author and his translator have done, into the etymology of "Paradise." In fact, we consider that at present the sun of that science

"Looks through a horizontal misty air;"

and till the laws of literal mutations are more universally understood and better established than they now are, even in the Sanscrit, Welsh, and other languages, we think upon this subject much must continue to be supposed, little understood, and less believed.

With respect to the latter chapters, it was our intention to have entered a little upon the conquest of Samaria by Shalmaneser, and the recognition of the captive Israelites in the provinces south of the Caspian sea, from the writings of Benjamin of Tudela, who visited them just before their expulsion by the Tartars under Holagu Kkan and Tamerlane.

diverging rivers, it must of course have been an elevated and cold mountain plain; the preposition מן *min*, frequently indicates *direction*, as in ver. 8, מִן־הָעֵדֶן *eastward*: מִן־הָעֵדֶן therefore may signify *Edenward*. The names of the four rivers are evidently given in the order of *distance*; the farthest first. Taking the Euphrates as a stand-point on almost any map, though the differences are perplexing, we shall yet find at least two rivers besides the Euphrates and the Tigris, uniting near the same spot.

\* Had Eden been the source of four large

Our missionaries in India have recently found them to exist in the country of the Afghans, but, we believe, have not decidedly traced them from "Halah, and Habor, and Hara, and the river of Gozan." 1 Chron. v. 26. We recommend this subject to the attention of the translator in future editions of the book.

We disapprove of superadding to the double notes, viz., those of the author and those of the translator, a double appendix; and should wish to see the translator's notes and additions under the original reference, and on the same page. We also think that a translator dishonours his author when he holds his book unworthy either of an index or of a map. Should the price of the publication be adhered to in future, and not increased with every succeeding edition (and we hope it will pass through many), we think its circulation will greatly extend; and as our suggestions are really prompted by a desire for its improvement, we wish it every success.

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*Memoirs of the Rev. G. T. Bedell, D.D., Rector of St. Andrew's Church, Philadelphia.* By STEPHEN H. TYNG. With a *Recommendatory Preface*. By the Rev. THOMAS SNOW, B. A., Rector of St. Dunstan's-in-the-West. — Seeley, pp. 276.

In these pages the reader will meet with ample evidence that Dr. Bedell was no ordinary man. His talents appear to have been eminent, his piety exalted, and his zeal most exemplary. He would have adorned any denomination of Christians, as he was a bright ornament to that with which he was more immediately connected. By perusing this work we are not less dissentient from an established church, whether in England or in America, than we were; but we are powerfully reminded "that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." The subject of this memoir was born "on Staten Island, in the harbour of New York, on the 28th

of October, 1793." In his ninth year he sustained a severe loss in the death of his pious mother; her maternal care, however, of this her only son became manifest in its effects even before this period, and, after her removal, his sisters, who were more advanced in years, fostered with tender solicitude these early appearances, and had the inestimable happiness to witness their attaining a maturity which must have reached, if not exceeded, their most cherished expectations. He obtained a liberal education, and was ordained just after he had completed his twenty-first year. After occupying a few years in ministerial exertions in North Carolina, he was providentially guided, in 1822, to a settlement, during the residue of his interesting and valuable life, in Philadelphia, in the United States. Here he raised a new and large congregation, which continued numerous, prosperous, and affectionate to the time of his death. Symptoms of pulmonary disease attended him, at times, nearly or quite through the whole period of his public life, and very often interrupted his manifold and very successful labours; but the insidious complaint was not permitted to triumph till he had nearly finished his forty-first year, when he calmly left this mortal state to abide in the undisturbed enjoyment of everlasting life. We sincerely wish it were in our power to enrich our pages and gratify our readers by transcribing Mrs. Bedell's account of the last hours of her lamented husband, communicated in a letter to one of his sisters; but its length forbids, and it must not be abridged. We would convert our inability, in this instance, into an argument to enforce the desirableness of perusing the entire volume. We do not, however, intend that this should preclude us from giving the following extract from another part of this excellent work, which we think might, in other connexions, be turned to good account:

"He placed in the hands of those who desired to become united with the church, in any of its ordinances, the following circular, containing questions



touching the great subject of personal experimental religion, to which he required from them answers in writing.

"As you are about to make a profession of religion, I am exceedingly anxious that both you and myself should be satisfied on some points of importance; and, in order that this may be done, will you do me the favour (for I ask it as a favour, not as a right) to meditate on the following questions, and give me your views in writing? I have two great objects in view; one is, that I may be satisfied as to the correctness of your sentiments; and the other, that should I, at any subsequent period, as a faithful pastor be obliged to remind you of any departures from the line of duty and love, I may have the advantage of placing before you your own deliberate conclusions, when you joined yourself to the Lord in the bonds of a covenant which ought never to be forgotten. Read these questions, pray over them, compare them with the word of God. If they in the least depart from the simplicity of the gospel, I have no wish that you should answer them. Satisfy your mind on this point. I wish you to act conscientiously, and in the fear of God. This is one of the most solemn periods in your life, and you must act as with eternity in view. Take two copies of your answers, both written in precisely the same words. Keep one for your own satisfaction, read it once in every week by yourself, and with prayer. Give the other copy into my hands. It is for my private satisfaction, as the pastor set over you in the Lord, and responsible for the manner in which I discharge my duty to you. May the Lord direct you and keep you by his grace, and finally present you faultless before the presence of his glory with exceeding joy!

"QUESTIONS FOR SELF-EXAMINATION."

1. Do I acknowledge and feel that I am a sinner in the sight of God? 2. Do I recognize the necessity of repentance; and what good reason have I to suppose that I have repented of my sins? 3. What reason have I to suppose that I have experienced that change of heart which is so frequently spoken of in Scripture? 4. Am I sure that as a sinner, unable to save myself, I am resting my only hope upon the sole merits of the Lord Jesus Christ? 5. Do I look upon the Lord Jesus Christ as a Divine Saviour, who took our nature upon him, and died on the cross as an all-sufficient sacrifice for the sins of the world? 6. Do I think that I am capable, without

the influence of the Spirit of God, to turn myself to his service? 7. Do I feel as if it was my duty, as well as privilege, to spend a stated time every day in prayer to God; and do I take delight in this? 8. Do I believe that the Bible is the word of God, and that I am bound to obey its requisitions? 9. Do I think that I ought to read the Bible with regularity and prayer, and do I love to do so? 10. Do I believe that I am bound to give up my heart and life to the service of God? 11. Do I believe it my solemn duty to make a public profession of religion; and do I think that I am called upon to maintain a consistent Christian profession? 12. What is my candid and free opinion as to the nature of what are called the amusements of the world, such as theatres, balls, games, &c.? 13. Is it my opinion that I could with any kind of consistency engage in these things? 14. Do I love any of these things now? 15. Should I be led astray in relation to these things, what do I think ought to be my own opinion of my spiritual state, and what do I think ought to be the conduct of my pastor towards me? 16. Do I think that I ought to be much engaged in advancing the Lord's cause by every lawful means? 17. Am I determined by the grace of God to adorn the doctrine of God my Saviour, and let my light shine—to grow in conformity to God—and to seek, above all things, the glory of God and the salvation of my soul? 18. Have I prayed over these questions, and have I answered them sincerely, and in the fear of God? 'Be not deceived, God is not mocked.'

"Let your answers be full and explicit." What I want is to ascertain the state of your mind as to the things of religion. Thus I may know how to adapt my Christian instruction to your case.

"Let your answers be written on a separate sheet of paper, and let the number affixed to your answers correspond carefully with the questions.

"If on any point you are in doubt, come to me. Gladly will I seek to direct you in any thing which concerns your eternal peace, and pray with you and for you; for my heart's desire is that you may be saved, and be made, by your precept and example, the instrument of saving others; which may God grant, for his mercy's sake in Jesus Christ the Lord.

"Your friend and pastor."

—p. 100—103.

*Lectures on the Preaching of Christ. A Supplement to Lectures on the History of Christ.* By JAMES BENNETT, D.D.—London: Hamilton and Co.

As preaching is the great instrument which the wisdom of God has devised for the moral renovation of the world, it is of the utmost moment to all who are engaged in this service, to study the perfect specimen of it exhibited by our Divine Lord. Nor is it of importance only to those who are specially appointed to the work of the Christian ministry, to examine our Saviour's discourses; but to every person into whose hands the New Testament comes, that he may be instructed and refreshed at these pure fountains of inspiration. The preaching of Christ was not only luminous with truth, and intelligible by its simplicity, but remarkably fascinating by the abundance of its parables and similitudes; and these it is the particular object of this volume to illustrate. Not, however, exclusively so, as the sermons on the mount, the appeal to the cities of Galilee, and other subjects, are included. It is intimated by the author that the volume is the result of his attempt to preserve unbroken the narrative contained in his lectures on the history of Christ; its arrangements and references are therefore accommodated to that publication.

It is to be apprehended that the preaching of Christ is too little regarded in general as the model of all pulpit exercises; and especially is He too seldom imitated in his great character of an itinerant and ever active labourer in the field of fallen humanity. His vigilance in seeking opportunities of usefulness, and his skill in improving them, can never be sufficiently estimated. With untiring zeal he "went about, doing good;" with admirable condescension he taught the ignorant mind, and relieved the most urgent necessities of every class of men, however obscure, neglected, indigent, and despised of others; and with persevering effort he "finished the work that was given him to do." With the earth for his pulpit, and

the heavens only as his canopy, how often did he address the listening multitudes, and from their applauses or their maledictions retire to the mountain solitudes for prayer! And should not his professed followers and servants, those who wear his name, and aspire to the same office, abound in similar engagements, and in similar devotions? Let ministerial labours, baptized in prayer, be excursive and diffusive. Would we extend religion? would we promote its revival? we must imitate our Master; go into the fields with the great sower, and condescend to men of low estate. Jesus followed in no common track, as he set no ordinary example. He dispensed with the glory of temples and the pomp of worship; and while we plead not against the needful accommodations that times or circumstances may require, and feel impressively the importance of localizing societies, as a means of enlarging the general church of Christ, yet let the conduct of our great Master stimulate us to encourage, by our countenance and example, as much as may be, a ministerial itineracy. It has ever attracted, and will attract, the dews of heaven's blessing.

A few words may suffice to characterize the volume before us. It is plain and sensible. In general it is more explanatory than appealing and hortatory. We have not observed any striking passages; but throughout it assumes the character of a sober and evangelical commentary. In this view it may be recommended as worthy of perusal, and we heartily join in the wish that it may be very useful.

*The New Testament of our Lord and Saviour Jesus Christ; published in 1526. Being the first Translation from the Greek into English by that Eminent Scholar and Martyr, William Tyndale. Reprinted verbatim; with a Memoir of his Life and Writings.* By GEORGE OFFOR. Together with the Proceedings and Correspondence of Henry VIII., Sir Thomas More, and Lord Cromwell. 8vo.—London: Samuel Bagster. 1836.

We have just celebrated the tercentenary of the translation of



the Bible into our vernacular tongue by Coverdale. But the labours of that eminent translator were preceded by those of the still more illustrious Tyndale. For many years he had applied himself with godly and unremitting toil to the work of giving to his countrymen the Holy Scriptures, before Coverdale entered upon the field. Persecution cut him off before his design was completed, but he accomplished enough to shake the empire of papal darkness in his native land to its centre, and to entitle himself to the everlasting gratitude of the English nation. Of the first edition of his New Testament, the beautiful volume now published is a reprint. The precious gem, of which it is a faithful copy, is the property of our own denomination, belonging to the Baptist college at Bristol. Its history, as far as it is known, is accurately preserved; and is thus given by Mr. Offor.

“The first of Tyndale’s editions is a small 8vo. handsomely printed; it consists of 336 leaves, of which 333 contain the text, the remaining three being occupied by the epistle to the reader and the errata. Of this book only two copies have been discovered: one, wanting forty-eight leaves, is in the cathedral library of St. Paul’s; the other, from which the present edition is printed, adorns the Baptist library at Bristol. This rare and precious volume is in the most beautiful preservation, the cuts emblazoned, and every leaf ornamented, as if intended for presentation to some royal or noble personage; the title, if it ever had one, is lost. The type is a neat German character, similar to that of Hans Luft, who, at Wytenburg, and at Marburg, printed nearly all Tyndale’s works. This literary gem was first discovered by John Murray, one of Lord Oxford’s collectors. His lordship generously rewarded him with an annuity of twenty pounds for his life, and gave him one year’s money in advance. On the decease of Lord Oxford in 1741, while the annuity was still paying, the library was bought by Mr. Osborne, who, not knowing the rarity and value of so precious a volume, sold the treasure for fifteen shillings to the celebrated collector, Mr. Ames. On his death in 1760, it was bought by John Whyte for fourteen guineas and a half; he, after keeping it exactly sixteen years, sold it to

Dr. Gifford for twenty guineas. In 1784 this volume, together with the finest collection of early English Bibles in the kingdom, was left by Dr. Gifford, then one of the librarians at the British Museum, to the Baptist College at Bristol, where it has been most carefully preserved. Through the public feeling and liberality of the Principal of the college (Mr. Offor adds), permission was cheerfully given to print from it the present edition, which is a literal copy of the original, with fac-similes of the wood-cuts and ornaments.”

On the merit of Tyndale, as a translator of the Scriptures, and his superiority in this respect to his successor Coverdale, we have recently had occasion to remark, pp. 154, 155. This reprint of his New Testament is preceded by an interesting and well-written memoir of his life, his writings, his persecutions, and martyrdom; and we shall only add, that the lovers of the strong, nervous, and expressive style of our genuine old English language; and the Biblical student; and the literary antiquary; and those who venerate the memory of the martyrs; and such as feel their obligation to the men who struggled successfully, though at the cost of their property, their country, their liberty, and their lives, with “the fiery rage of the old red dragon;” and the pious Christian of every section of the church, whose heart burns with gratitude to God for the inestimable treasure of his word;—all are indebted to the editor and the publisher of this volume, for putting within their reach so precious a relic of the learning, the faith, and the zeal of the sixteenth century.

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*An Historical and Descriptive Account of China.*—Edinburgh: Oliver & Boyd. 3 vols., with Map and Engravings.

Increasing importance attaches to that great empire to which these volumes relate, and increasing solicitude is consequently manifested to become better acquainted with it. To the British merchant and the British Christian, it presents an almost immeasurable field of enterprise. Recent legislative enactments

of our own government are turning the tide of commercial adventure towards it; and some notes of preparation have been heard among Christians, as though they were about to embrace its vast population in the widening circle of missionary zeal. The voice of one crying upon the confines of its mighty provinces, "Prepare ye the way of the Lord," has already gone forth; and devoutly do we hope that before the echoes of that voice shall subside into silence, the Deliverer himself will appear, and to his many triumphs add the conquest of this ancient land.

The volumes before us are a well-timed publication, and will reward the reader with much curious and valuable information. They are the joint production of six gentlemen, each of them eminent in his own department. The historical part and the general superintendence of the work were committed to *Hugh Murray, F. R. S. E.* What relates to the foreign commerce of China, particularly with our own country, is discussed by *John Crawford, Esq.*, and *Peter Gordon, Esq.* The former of these gentlemen is already advantageously known by his "History of the Indian Archipelago," and his account of the embassies to the courts of Ava, Siam, and Cochin China. A chapter on "the navigation to China by different routes," is supplied by *Captain Lynn*; mathematics and astronomy are treated of by *Professor Wallace*; and botany by *Gilbert Burnett, Esq.*, late Professor of that science in King's College.

Much diligent research has evidently been employed in the compilation of the work, and materials seem to have been collected from every accessible source. Little comparatively is said of the religious notions, rites, and worship of this singular people; but then little is known respecting them. Honourable mention is made of the Missionaries Morrison, Milne, and Gutzlaff; and an opinion is expressed that, from the disposition of the people and the framework of society, fewer obstacles are pre-

sented to the introduction of the gospel than, perhaps, in any other country of Asia. This opinion, if well founded, and the reasons are given on which it is formed, will, we trust, stimulate the incipient efforts of Christian philanthropists, and urge forward their designs of mercy towards this most extraordinary and most populous of all the nations of mankind.

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*Slavery in America; with Notices of the Present State of Slavery, and the Slave Trade, throughout the World. No. I. Conducted by the Rev. THOMAS PRICE. —London, G. Wightman.*

We embrace the earliest opportunity to introduce this new periodical to the attention of our readers, and to give to its design, and to the principles on which it is to be conducted, as they are avowed in "the Editor's Address to the Reader," our sincere and cordial recommendation. The Baptist denomination is fully and honourably embarked upon the great cause of universal emancipation. The chief scene of the conflict in favour of the rights of humanity, the claims of justice, and the honour of religion, against tyranny, rapacity, fierce cruelty and lust, with all the dark crimes inseparable from slavery, is no longer the colonies of Britain, but the FREE STATES OF AMERICA. And what renders the case the more melancholy and the more monstrous is, that Christians—the members, the deacons, the elders, the pastors of Christian churches, are deep in the guilt of buying, and selling, and holding in bondage the bodies and the souls of men. It is time that the sister churches of the parent land should lift up their voice in tones of holy and indignant remonstrance. This they are doing, and the present well-timed publication will afford them the medium through which they may make their generous sentiments known, while they plead for the children of Africa, and vindicate their just cause against the task-masters of America.

It is well known how prominent



a part was taken by our esteemed brother, Mr Price, in the struggle which terminated in the downfall of West Indian Slavery. There he laboured nobly, vigorously, and eloquently in the cause of Negro freedom. In that trying dispensation of Divine Providence which now compels him to abstain from public speaking, he may assure himself of the affectionate sympathy of all his brethren, and they will rejoice with us that his pen is still employed in discharging a duty, which, to use his own words, "conscience deems imperative, and in which all the purest sentiments of his heart find an appropriate sphere of operation."

*The Constitution of Congregational Churches, compared with the Institutions of Primitive Christianity and the Principles of True Protestantism, showing their essential agreement.* By JOSEPH FOX.—London: J. Dennis, 62, Paternoster Row, 1834.

This excellent production owes its existence to the fact of the clergy in Sheffield, the town in which Mr. Fox resides, "having preached on a certain sabbath to their respective congregations in defence of the established church, and of ecclesiastical establishments in general." The contest still pending between the hierarchy of our country and the dissenters has ever been, on the part of the latter, a contest for great principles, approved by reason, and founded on the word of God. For the ultimate triumph of those principles we have never had the least fear; and that triumph may be nearer its consummation than many persons are inclined to suppose. Of this at least we are certain, that every friend of God and

of the human race should concur, to the utmost, in furtherance of it; and under this conviction we warmly recommend the pamphlet before us. Mr. Fox states with great force and clearness the principles we have adverted to, showing that the Holy Scriptures are the only supreme rule of faith and duty, that the right of private judgment in religion is every man's inalienable privilege, and that the primitive churches were not national, but voluntary, distinct, and independent associations of the faithful, and were designed by Christ as models for all succeeding churches. The statement in p. 57 is too truly correct, and ought to be generally known, not indeed to be exulted in, but that the knowledge of it may operate to bring about a better state of things. It is this—

"In respect to the ministry in particular, take the following fact as an instance: it is well known that out of the 18,000 who compose the clergy, hardly 2000 can be found who are decided friends of evangelical religion. This is supposed to be the largest number that has ever existed at one time in the establishment. Thus, then, for the small minority of 2000 men of right principles and character, we have, introduced into holy orders and maintained therein, 16,000 of an opposite description. When this appalling fact is considered in all its bearings, can we wonder that infidelity prevails in the land to the extent to which it does? The thing to be wondered at is, that it does not exist in a still greater degree."

The pamphlet closes with giving the "reasons of Christians of the congregational body, for attaching importance to those views of ecclesiastical polity which they adopt and maintain."

## BRIEF NOTICES OF RECENT PUBLICATIONS.

*Short Sermons to Children.* By the Rev. Alex. Fletcher. Third Edition. pp. 139. London: Ward.—The author of these sermons has long been known as one of the most assiduous and successful promoters of Sunday-school education. His aptness in communicating knowledge to children is a talent by which he is re-

markably distinguished. His reputation in this respect will sustain no injury from the present publication. His style is simple and captivating; his sentiments, important and evangelical. A beautiful little hymn from the poetical pen of Mr. Edmeston follows each of the sermons.

*Little Francis, or Sunday Schools a real Blessing. Illustrated in a Brief Memoir of Francis Fox. The Third Edition, with additional Anecdotes.* By Christopher Woolcott, Little Wild Street, London. pp. 24. Wightman.—This small pious and pleasing publication is entitled to the attention of the teachers and superintendents of our Sunday-schools, as well calculated to promote their benevolent labours in training up children in the nurture and admonition of the Lord.

*Practical Christianity Illustrated.* By Samuel Walker, A.B., Curate of Truro, &c. pp. 246. Religious Tract Society.—The character and writings of this excellent man are well known and appreciated in the Church of Christ. The present is a republication of a valuable practical treatise, chiefly consisting of a discourse on the necessity of being acquainted with our fallen state, and of an introduction to the knowledge of ourselves.

*A Gift to a Neighbour.* By the Rev. C. B. Taylor, M.A. Religious Tract Society. pp. 191.—A reprint in a collected form of seven tracts. The pious author says, "It would gratify me to know that they are read with pleasure and interest." This gratification he may receive from us, should this notice meet his eye. If they are read at all, it must be with deep interest, for they are admirably fitted to touch the sensibilities of the heart. As separate tracts they have had a large circulation; if our recommendations avail, they will have a yet larger.

*The Manner of Prayer; an Inquiry relative to the best means of discharging the duties of Public and Social Devotion.* By W. Walford, late Tutor in the Academy at Homerton. pp. 289. Jackson and Walford.—The Church of England is accustomed to boast that whatever may be said of the sermons of her clergy, an incomparable superiority can be claimed for her offices of devotion. Though in the pulpit there should be little of the bible, in the desk there is the prayer-book, and there let it remain. We concur heartily with Mr. Walford in giving the preference to free prayer, though we also think with him that our service would be improved if in some part of it the congregation were to take an active part. His treatise is sensibly written, and with great neatness and perspicuity. It gives the result of long and attentive observation, and offers many valuable directions. It struck us, however, as a singular omission, that in his enumeration of the parts of prayer, *petition*, which is its most essential quality, is left out.

*On the Marriage of Christians with Unbelievers.* By the Rev. H. H. Dobney.—The churches of our Lord will be much obliged by the production of this useful book. Many of the truths it contains were before extant in larger works; but the constant liability of our young friends to temptation and imprudence in forming their connexions for life, renders the concentration of these thoughts greatly desirable. Mr. Dobney has accomplished this task with much accuracy and good taste; and parents, with all such as have the care of youth, will find in his work a valuable assistance with which no young person in the church ought to be unacquainted. The very kind and judicious recommendation of the Rev. B. Mocks, author of the retrospect which forms the appendix, is worth more than the price of the whole volume.

*The Scope of Piety; or the Christian aving all things to the Glory of God.* By Thomas Quinton Stow. Simpkin and Marshall.—A treatise sensibly written, scriptural in its sentiments, and practical in its tendency, on a subject of primary importance, and universal interest.

*Extracts, Doctrinal, Practical, and Devotional, from the Writings of George Monro, M. A., Vicar of Letterkenny, Ireland.* By Joseph Fry. Darton and Son. pp. 412.—The writings of this excellent author are now but little known. Judging from these extracts, we wonder, that like so many of the old divines, he has not had a literary resurrection. He has his own method of stating truth; but with much to admire, we have seen little to censure. His sentences are rich, full, spiritual, and fervent, indicating exalted piety, and a deep experimental acquaintance with the things of God.

*Mature Reflections and Devotions of the Rev. Rowland Hill, A. M., in his old age.* By the Rev. E. Sidney, A. M., Author of *his Life*. Baldwin and Cradock. pp. 238.—This is a book of memorabilia. Mr. Sidney has gathered up the fragments, that nothing might be lost. It contains much that is characteristic of the venerable man of God; and its tendency, like all Mr. Hill's preaching, is to promote universal evangelical holiness.

*Is all well? or a Pastoral Inquiry concerning Spiritual Health.* By Joseph Fletcher, D. D. Westley and Davis. pp. 59.—The substance of three discourses delivered by the author to his church and congregation. The question is proposed with regard to personal and family religion, connexion with the church of Christ, and consecration to the cause of God in the world.



## OBITUARY.

## THE REV. N. TIDD, OF DISS, NORFOLK.

THE subject of the following brief sketch was born on the 30th of June, in the year 1770, at Chatham, in the county of Kent. His parents were members of the Wesleyan Methodist Society, and they were careful to bring him up in the nurture and admonition of the Lord. The account of his experience, as he grew up, will be best given in his own words.

"I was brought under a serious concern for the salvation of my soul at a very early period of life, and had a very tender conscience, susceptible of the rising emotions of sin, but still seeking to obtain eternal life by my own self-righteousness, being strictly upright in my moral conduct. I belonged to the Methodist Society three years and a half, and longed and laboured to obtain a state of sinless perfection, and left no means untried to get rid of the remains of inbred sin; but they all proved ineffectual. Having been in the furnace of affliction, and exercised in my mind by blasphemous thoughts, and a severe conflict between the flesh and spirit, I was constrained to exclaim, 'O wretched man that I am, who shall deliver me from the body of this death?' The Lord heard my prayers, and led me to a more evangelical ministry, where, by the word and Spirit of God, I heard the way of salvation clearly and fully. I was constrained, from principles of conscience, to leave a people to whom I was much attached. At the same time I providentially met with the Rev. J. Hervey's 'Theron and Aspasio,' J. Bunyan's 'Come and Welcome to Jesus,' Elisha Cole on the 'Love of God,' &c.; which with searching the Scriptures, and humble and earnest prayer, were the means of bringing me to see the ground of a sinner's acceptance before God, by faith in the active and passive obedience of the incarnate Son of God, and other doctrines of divine grace. I joined the Rev. G. Whitfield's society at Chatham, in the year 1789, and my deliverance from the bondage and legal state of mind in which I had been involved, was similar to the deliverance of the children of Israel from Egyptian bondage, when they were safely brought over the Red Sea. A full, free, and finished salvation—all of grace from first to last, and holiness of heart, lip, and life, was the religion I

loved and enjoyed. These were some of my happier days, having the privilege of hearing some of the most valuable, orthodox, spiritual, practical, and heavenly-minded ministers in town and country. If possible, I was more diligent and zealous than when in my former connexion. Being convinced of the apostolic and scriptural ordinance of believers' baptism, I was, in October, 1792, baptized by the Rev. John Knott, of Chatham, and in the year 1802, unanimously called by him and the church into the ministry. I was ordained pastor over a newly-formed church at Shorr's Green, Wadburst, Sussex, Nov. 6th, 1816."

Our dear brother, after labouring in several places, became the pastor over the church at Diss, in Norfolk, in the year 1830, where he continued until the time of his death.

In January, 1835, our excellent friend was prevented from continuing the exercise of his ministry, by a severe, and, as it proved, a protracted illness. His disease was an affection of the heart, which being attended by other complaints, he was called to suffer great agony and distress of body; but the gospel truths upon which he had long rested his faith and hope, and which he had preached with such fervour and success, were an anchor to his soul, sure and steadfast; and his sweet experience in his last illness and in the closing hours of his life, conveyed to his Christian friends the strongest evidence of their vitality and preciousness.

The prayer he had frequently offered when in health, for a peaceful and easy dismissal, was mercifully realized, and he died without a struggle, on the morning of Sept. 22nd, 1835. The large attendance at his funeral, and at the sermon by which his death was improved, evinced the high esteem and affection in which he was held. The text, selected by himself, was 2 Sam. xxiii. 5, from which an impressive sermon was delivered by the Rev. J. B. Gooch, of Eye, to a deeply affected audience. May the Lord support the widow, and heal the breach he has made in his church!

As a minister of the gospel, our departed brother had laboured hard and unremittingly, never sparing his powers of body, and assiduous in the preparation

and improvement of his mind for the work to which he was called. His tenderness of conscience was a remarkable feature in his Christian character; and if ever he might be thought severe or uncharitable, let it be remembered his earnest desire was to say with the apostle, "I seek not yours, but you:" in godly simplicity and sincerity he failed not, as opportunity offered, to warn, rebuke, and exhort, without consideration of temporal loss or advantage. As a pastor, he was self-denying and devoted to his sacred calling. He rose habitually at four o'clock in the morning, and spent much time in reading and devotion. It was his habit to transcribe from almost every work that came into his possession,

and he was indefatigable in reading *old* and valuable authors. His preaching was accompanied with much energy, and a ready utterance; and it is not too much to say of him, that, frequently there was a flow of deep thought, natural eloquence, and gracious pathos, which entered the soul and pierced the hearts of his hearers. From the commencement of his ministry he walked many thousand miles to preach the gospel in villages, and to visit the afflicted; and these visits were peculiarly blessed to the poor of Christ's flock, of whom many will have cause to bless God for his ministrations, and who will be his crown of rejoicing in the heavenly world.

## RELIGIOUS INTELLIGENCE.

### FOREIGN.

#### BAVARIA.

##### *To the Baptist Body in England.*

In Rhenish Bavaria the Mennonite Baptists are numerous, and their number is continually increasing. The visits of your highly esteemed countryman, the late Rev. W. H. Angas, to that part of the continent, were attended with very gratifying and blessed results, and a spirit of earnest inquiry on religious subjects succeeded to the coldness and formality into which the general body of the Mennonite Baptists were fast sinking, at the time when the Lord directed the steps of that faithful preacher of his word to that part of Germany. By his instrumentality, a spirit of vital Christianity was infused, where previously the form only existed; and the good seed which he sowed has been watered by the blessings of heaven, and the Lord is now giving the increase. The Mennonite congregations in Rhenish Bavaria, being, generally speaking, in humble circumstances, have laboured under the serious disadvantage of not being able to maintain a minister. They have, consequently, been obliged to appoint as their ministers, individuals from among themselves; and the remark will admit of comparatively but very few exceptions, that they scarcely ever enjoy the privilege of being ministered unto in spiritual things by a man who has fitted himself, by previous study, for that important and most responsible

office; and it by no means unfrequently happens, that the individual so appointed cannot even either read or write. Under such circumstances, a rich harvest of spiritual good cannot reasonably be hoped for, especially when we consider the sad extent to which what are called "rationalist" principles prevail at the present moment in that part of Germany, both in the Lutheran and in the reformed churches, or rather the new united evangelical church; though many enlightened, faithful, and active ministers of Christ are happily found proclaiming his gospel, and promoting his cause and kingdom in other parts of that extensive country. The undersigned had the pleasure of carrying on a correspondence with the above-named Rev. W. H. Angas, and with the Rev. C. Tauchnitz, of Leipsig, upon the subject of a revival of vital Christianity in Rhenish Bavaria, the result of which was, an earnest desire on his part to become instrumental in promoting that great object; and he consequently determined to leave his pastoral charge in Neuwied, and to settle among the Mennonite Baptists in Rhenish Bavaria, wherever there should appear the greatest prospect of his being useful for that end. He fixed upon Kirchheim Bolanden, and has indeed had the happiness of finding that he had not been mistaken in fixing upon that spot; the gospel of our Lord Jesus Christ has, in numerous cases, proved itself to be the "power of God unto salvation, to all



them that believe." Many are showing that they feel it to be high time to walk in the path which leadeth unto eternal life; there is a diligent attendance upon the public ministration of the word; and the number of those who attend would be still greater, but for the want of adequate accommodation. Many persons have to come a distance of four English miles to the place, and there is no proper and suitable building to worship in. Thus, the necessity of a chapel being erected has become very urgent; but unhappily, his congregation, consisting principally of persons in humble circumstances, are unable of themselves to raise the sum that would be requisite. In consideration of the narrowness of their means, he makes no claim upon them to any remuneration for his labours among them; and is rejoiced that he has it in his power to defray his own expenses, without receiving assistance from any one member of his congregation. Those members of the congregation who have any property, are willing to come forward with pecuniary assistance to the utmost of their ability, and their contributions might probably amount to about £400 sterling. But there still remains a deficiency of about £300. The undersigned is unable to contribute anything himself to the fund for that particular purpose, because a dwelling-house for the minister near the chapel will also be wanted, and he will be under the necessity of having one erected at his own expense. Under these circumstances, as very little aid can be calculated upon in their neighbourhood, his congregation have solicited him to make known their case to the Baptist Communion in England, and he is, therefore, happy to be allowed the opportunity of appealing through this channel to the Christian feeling and liberality of the English Baptists, trusting that they will kindly come forward, and lend a helping hand to their fellow-believers in Rhenish Bavaria, by doing which, they will be adding to the debt of obligation which the Mennonite Baptists in that quarter already owe to this country, and be promoting the cause of Christ and the spread of vital Christianity on the continent of Europe.

H. REEDER, Pastor of the Mennonite Congregation at Weyerhof, near Kirchheim Bolanden, in Rhenish Bavaria.

We, the undersigned, do hereby certify, that we are acquainted with the Rev.

H. Reeder, whose name is subscribed to the above appeal; and that we place implicit confidence in his representations and statements. We also beg to recommend the cause which he advocates to the Christian liberality of the public.

P. J. HEISCH.

W. R. JAMESON.

I beg leave to state, that the Rev. Mr. Reeder has been recommended to me by several highly respectable friends, as a faithful minister of Christ, greatly desirous to promote the advancement of his kingdom; and that I consider it a privilege to contribute my mite to the collection proposed in the annexed paper.

C. F. A. STEINKOPFF, D.D., Minister of the German Lutheran Church, Savoy, Strand.

I have much pleasure in stating that I have known the Rev. H. Reeder for many years as a Christian brother, and that implicit confidence may be placed in his statements, and the faithful appropriation of the contributions to the objects mentioned in his appeal.

J. C. REICHARDT, Missionary to the Jews.

N. B. Donations for the above object will be received at the office of G. F. Angas, Esq., 2, Jeffrey Square, St. Mary Axe; by the Rev. John Dyer, Secretary to the Baptist Missionary Society, 6, Fen Court, Fenchurch Street; and by the Rev. C. Stovel, 26, Finsbury Circus, London.

Contributions to the case submitted to the Baptist Brethren in England, by the Rev. Mr. Reeder, of Kirchheim Bolanden, Rhenish Bavaria.

G. F. Angas . . . . .	5	5	0
J. Gurney . . . . .	3	3	0
W. R. Jameson . . . . .	1	0	0
C. F. A. Steinkopff, D.D. . . . .	1	0	0
Mrs. Wetherhead, Ramsgate . . . . .	2	0	0
W. H. Murch . . . . .	1	0	0
E. M. Barrett . . . . .	5	5	0
J. Dodson . . . . .	1	1	0

## DOMESTIC.

### BAPTIST BUILDING FUND.

The Annual Sermon was preached by the Rev. J. Hoby, D.D., at Henrietta Street, Lord's-day, June 19, 1836.

The Annual Meeting was held June 27th, at Church Street, Blackfriars, when the chair was taken by Joseph Fletcher, Esq., and the following resolutions were passed unanimously:

Moved by the Rev. S. Green, and seconded by the Rev. D. Griffiths,

1. That the report now read be adopted and printed, under the direction of the following gentlemen, who shall constitute the officers and committee for the next year:

*Treasurer* :—Joseph Fletcher, Esq.

*Sub-Treasurer* :—Mr. Stephen Marshall.

*Secretary* :—Rev. Charles Stovel.

*Solicitor* :—Mr. William Paxon.

*Committee* :—Messrs. W. Bailey, G. Bayley, G. Blight, T. Bickham, R. Cartwright, W. Cozens, J. Danford, J. Freeman, T. Gurney, J. Haddon, A. Jackson, S. Melhuish, T. Merrett, P. Millard, B. Obre, J. Penny, J. Poole, S. Ridley, J. Sanders, W. L. Smith, J. Walkden, J. Warmington, W. H. Watson, and B. C. Wilmshurst.

*Auditors* :—Messrs. Sanders and W. Bailey.

Moved by the Rev. E. Carey, and seconded by the Rev. W. Cubitt,

2. That the thanks of this meeting, for his continued and efficient services, be presented to the Rev. Thos. Thomas, with the affectionate wish of the officers, committee, and members of this Society, that, in the important station to which he has been called, he may be rendered a great blessing to the church of Christ in general, but especially to the principality of Wales.

Moved by the Rev. W. H. Murch, and seconded by Mr. G. Bayley,

3. That the cases in the list now presented be relieved, with the respective sums recommended by the Committee, as soon as the Treasurer has sufficient funds in hand for that purpose.

Moved by the Rev. T. Sprigg, Ipswich, and seconded by the Rev. H. H. Dobney, Great Missenden,

4. That the recommendations, 4 and 5 in the circular,\* be approved, adopted, and acted upon, as soon as the country associations are prepared to unite in the general undertaking.

\* 4. That it be recommended to the general meeting of this Fund to resolve, not to relieve any future case, without a full recommendation from the Building Fund for the district in which the church is situated.

5. That it also be recommended to the general meeting to authorize their committee to enter into correspondence with the several Building Funds, and to arrange a plan of co-operation throughout the denomination, by which mutual assistance shall be rendered, and a vigorous effort made to relieve our churches from the pressure and disgrace of the burden they are now suffering.

Moved by the Rev. Thomas Shirley, Sevenoaks, and seconded by — Blithe, Esq., Langham,

5. That the thanks of this meeting be especially presented to all those churches and associations from which replies have been received to the circular of the committee, and by whom fraternal and important assistance has been rendered in the discharge of their duties; and that the committee be requested to prepare a plan for a district fund, with a statement of ways and means, to be forwarded through the associations as occasion may require; and that, at the same time, a statement be laid before the churches, explaining more clearly the evils connected with the renewal of trust-deeds, stamp and other duties; with the means to be adopted for obtaining redress.

Moved by the Rev. John Ayres, of Otley, and seconded by J. Penny, Esq.,

6. That the thanks of this meeting be presented to the Rev. James Hoby, D.D., of Birmingham, for his kindness in preaching the annual sermon; and to the pastor, deacons, and churches meeting in Henrietta Street and Church Street, for the kind accommodation afforded in their places of worship.

Moved by Mr. Danford, and seconded by the Rev. C. Woollacott,

7. That the best thanks of this meeting are due, and hereby presented, to the Rev. Charles Stovel, for his valuable services as the gratuitous secretary of this Society.

Moved by the Rev. Joseph Davies, and seconded by Joseph Warmington, Esq.,

8. That the thanks of this meeting be presented to Joseph Fletcher, Esq., for his kindness in taking the chair on this occasion.

The attendance was larger, and the business more interesting, than on any former occasion.

#### SOCIETY FOR EDUCATING THE SONS OF BAPTIST MINISTERS.

In addition to the amount already acknowledged, the following sums have been received:

Rev. J. B. Burt, Bewley . . .	1	0	0
Friend, by Do. . . . .	1	0	0
Rev. Dr. Hoby . . . . .	1	0	0
— Mr. Summers . . . . .	3	0	0
Mr. Walkden . . . . .	1	0	0
Mr. Edward Smith . . . . .	1	11	6
Mr. Marshall . . . . .	1	0	0



PROTEST FROM PLYMOUTH.

It was hoped that the happy termination to which the discussions relating to American Slavery had been brought at the meetings in June, would have so far satisfied the brethren, as to render the following protest unnecessary; but, since they continue their request, it is inserted, in order, if possible, by any means, to convince them that this Magazine is "the organ of the denomination, and not of a party." The review in question does not contain the sentiments of any individual employed in conducting this work.—EDITOR.

To the Editor of the Baptist Magazine.

Sir,

Although, under ordinary circumstances, we should not feel justified in publicly and jointly noticing any review inserted in your journal, yet the article contained in your number for last June, on "The Baptists in America," appears to us to demand such a departure from the accustomed mode of procedure. A sense of duty to the denomination at large, to the suffering millions of our fellow-creatures in America, and, we may add, to the guilty abettors of Slavery in that country, prompts us to request your admission of the following strictures.

1. We are grieved by the spirit displayed in the review. In its very first sentences, those who may not adopt the same opinions respecting the conduct of the Deputation as the reviewer, are stigmatized as "certain discontented spirits, who are never so happy as when they are in a storm, and will spare no pains to raise one." And again, at page 244, those who have avowed their disapprobation of the line of policy pursued by the delegates, are charged with having "unrighteously accused" them. He likewise alleges, on behalf of the brethren deputed, that they "are willing to adopt the language of the apostle, 'It is a very small thing that I should be judged of you, or of man's judgment; he that judgeth me is the Lord.'" The apostle employed these words in reference to a case, on the justice and propriety of which no one could reasonably harbour a doubt. Does the reviewer mean to insinuate that the circumstances are parallel? that those whom the conduct of the Deputation has deeply disappointed, are equally censurable with certain prejudiced and litigious members of the church at Corinth? We beg to remind him that even anonymous reviewers are not exempt from the obligations of Christian charity.

2. The review contains statements in direct opposition to a public document issued by the Committee of the Baptist Union. The following language is used by them in a circular addressed to our churches, previously to

the departure of the delegates: "We send our deputation to promote most zealously, and to the utmost of their ability, in the spirit of love, of discretion, and of fidelity, but still most zealously to promote, THE SACRED CAUSE OF NEGRO EMANCIPATION." The reviewer informs us that, had the Deputation interfered on the subject of slavery in their official capacity, they "would have exposed themselves to the charge of overstepping their instructions," and "have been unfaithful to their trust." Who can harmonize statements so conflicting? Certainly, the reviewer has either made gross misstatements, or virtually brought a grave and serious charge against the Committee of the Union.

3. We complain of the reviewer's unwarrantable assumptions. The Deputation did not remonstrate against the sin of slavery at the Richmond Convention; Dr. Cox refused to attend the anti-slavery meeting at New York; and neither he nor his colleague ever publicly avowed himself the friend of negro emancipation, except on one occasion, when surrounded by abolitionists only. The reviewer, in justification of this course, says, "we confidently appeal to the good sense of the public on this question." Why this assumption? Are, then, good sense and consistency, good sense and righteousness, good sense and mercy, at variance? In a monopoly of such good sense, we have no wish to share. We are told by the writer of the review, that the delegates "proved themselves very efficient representatives of the churches." On many points we readily allow the truth of this assertion; but if it be applied to their conduct respecting slavery, we demur. Our denomination has for several years past occupied a prominent position in anti-slavery proceedings; and surely, if they have been *efficiently represented* by public silence on this topic, or by the censure of its iniquity confined to the private circle, then have they for some time past zealously employed their energies in completely misrepresenting themselves. All participation in this sentiment of the reviewer, we solemnly disclaim. Did we anticipate from the

denomination a unanimous approval of the conduct in question, we should blush for the sullied honour of the Baptist name!

4. The review contains various contradictions. The writer accredits the high christian feeling of an assembly largely composed of owners of slaves; and yet asserts that "the slaveholder, let him be who he may, lives in open violation of christian principle!" He implies that the absence of union with pro-slavery churches, would be a calamitous event; and yet assures us that he has not "any sympathy with their principles and practices!" He contends that "abstinence" from the public exposure of the evil of slavery, was the "only duty" of the Deputation; but, nevertheless, hails the spread of "abolition principles!" He delights to contemplate the effective example of Great Britain; but deprecates the thought that the delegates should have acted in its spirit! He wishes that enlargement and deliverance should arise to the captives; and yet commends the deputation for having, in their official capacity, "altogether held their peace." Alas for the Jews, if Esther had acted on the principles vindicated by the reviewer; for she, too, filled an official station in a country where she was "a stranger and a foreigner!"

Regarding your journal as the organ of the denomination, and not that of a party, we respectfully claim the insertion of this paper, and remain,

Yours in the bonds of the gospel,  
 THOMAS WILLCOCKS, }  
 THOMAS HORTON, } *Devonport.*  
 SAMUEL NICHOLSON, *Plymouth.*  
 JAMES WEBB, *Stonehouse.*

#### STEPNEY COLLEGE.

On Tuesday, the 28th of June, was held the anniversary of the Baptist College at Stepney. The Report stated that, during the past year, 24 students had enjoyed the advantages of the Institution, of whom eight have left the house, some having accepted invitations, and the rest supplying with a view to the pastoral office. The Rev. Dr. Cox, E. Steane, Professor Hoppus, Dr. Dorner, and James Acworth, Theological Tutor of Bradford College, and Mr. Freeman, conducted the annual examinations, and expressed themselves highly gratified with the state of the Institution. The Treasurer informed the Meeting that the income of the year had fallen short of its expenditure, and left a balance against the College in his account of £159 14s. 11d. The fact is mentioned

because the receipts under the head of "Congregational Collections" have increased, from which it is obvious that the friends of the Institution must continue to interest themselves in its favour, and plead its cause whenever an opportunity is afforded them. The Report closed with an affecting and honourable allusion to the late Dr. Newman, who was the first Theological Tutor, and the constant friend and benefactor of the College. He has left to it his valuable library, consisting of more than 1200 volumes.

#### SUNDAY-SCHOOL, LYNN.

The eighth anniversary of the Baptist Sunday-school, at Lynn, was held on Lord's-day, May 29th, 1836; when two sermons were preached in its behalf by H. L. Adams, of Newark. The attendance was highly encouraging. On the following day about 240 children took tea in the school-room, after being addressed by Mr. Wilkinson, from Wisbeach; and the friends and teachers, amounting to 160 in number, sat down to tea. The whole of the provision was furnished gratis by the ladies of the congregation, that the proceeds might be given to the school. It was truly a delightful sight, to behold persons of all the Christian denominations in the town, uniting in the same place, and rejoicing in promoting the same benevolent design; here nothing was known but Christ, in each the hope of glory. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" During the evening the meeting was addressed by several friends and ministers; and a holy, happy, and liberal feeling was excited. Two or three circumstances added peculiar interest to the meeting. The first address was delivered by a teacher in the school, who is a member of the church, and a candidate for the ministry, whose first religious impressions were produced by an address in this school. One of the ministers present stated that he owed his first serious impressions to instructions in a similar institution. We were assembled in a good spacious room, capable of holding 300 children. Two years ago we had no room of our own, nor anything in hand to build one; it was resolved about that time, that the attempt should be made. Our kind friend, Mr. Adams, was present at the anniversary, and gave the first donation towards the objects. Cards were provided, many engaged to collect, forty pounds were realized. The building cost £180; of

that sum, £130 have been collected. This was highly encouraging. It was felt that much, very much might be done by united, persevering, and prayerful exertion; but it was also felt that much remained to be done, before the Baptist interest at Lynn would be freed from its pecuniary burdens. The writer of this article, being aware of the necessity of raising £200 as soon as possible, made an offer, that if the friends present would engage to collect £50 during the next twelve months, he would engage to collect £150; the challenge was accepted; several friends came forward and engaged to collect from five shillings to five pounds. Should our lives be spared, we have pledged ourselves to accomplish this object. And now, my dear brethren in the ministry, and especially you who know me, will you not aid me to fulfil this pledge?—and those Christian friends with whom I am acquainted, will not you? Yes, I feel assured you will, for the cause is God's, and must succeed. Any friends who will kindly undertake to present this appeal, and collect, may transmit the proceeds to Mr. Wightman, 24, Paternoster-row, and they will be duly and thankfully acknowledged. The sum subscribed at this anniversary is £14.

Since April last the following sums have been collected towards the liquidation of the debt:—

East Dearham, Norfolk . . .	£ 1 12 6
Ingham, . . . . do. . . . .	10 17 3
Yarmouth . . . . do. . . . .	4 5 0
Neatishead . . . do. . . . .	2 0 0
Norwich . . . . do. . . . .	2 0 0
Mr. J. Cockburn . . . . .	0 10 0
Mr. Cook, Horstead . . . . .	0 10 0
Mrs. Welburne, Lynn . . . .	1 0 0
Mr. Burlingham, do. . . . .	0 5 0
A Friend . . . . .	2 0 0
Mr. Perry, Harlow . . . . .	0 10 0
Mr. Gouldsmith, Islington, by Mr. Dyer . . . . .	1 0 0

## ASSOCIATIONS.

### EAST KENT.

The second Annual Meeting of this Association was held at St. Peter's, Thanet, on Tuesday and Wednesday, May 31, and June 1. Sermons were preached by brethren Cranbrook (Exod. xxxii. 26), and Briscoe (Gal. vi. 14). The devotional exercises were conducted by the brethren T. Cramp, Payne, Davis, Thompson, of Chatham (Indep.), Paine, Pledge, Matthews, and J. M. Cramp. Baptized during the year, 58. Clear

increase, 26. Subject of the Circular Letter, by brother Steadman, "The Adaptation of Christian Character to the Existing Circumstances of the Church."

Brother Eustace Carey preached on behalf of the Baptist Mission, on Wednesday afternoon, from Heb. xii. 24. The Annual Meeting of the East Kent Auxiliary was held in the evening, on which occasion, F. W. Cobb, Esq., of Margate, kindly presided. Prayer was offered by brother Steadman, and addresses in support of the resolutions were delivered by brethren Paine, Pledge, Thompson (Indep.), Paul (Indep.), Carey, Davis, Briscoe, and J. M. Cramp. The collections amounted to thirteen pounds.

Among the resolutions passed by the Association, were the following:—

That it is desirable that this Association should join the Baptist Union; that the Secretary be directed to apply to the Secretaries of that body, requesting such admission; and that the Secretary and brethren Briscoe, Steadman, Davis, W. H. Harvey, J. Radford, and J. R. Jacobs be representatives of this body at the Annual Meeting in June.

That the churches composing this Association be recommended to petition both Houses of Parliament forthwith for the total abolition of church-rates, and the redress of all other grievances under which Dissenters now labour.

That with a view to remedy some of the evils attendant on the present mode of collecting for the liquidation of debts on places of worship, it be recommended to the associated churches, to act upon the following regulations. 1. To admit no case which has not been examined and approved by the ministers and messengers at the annual meeting of the Association, and signed by the Secretary. 2. To admit four cases annually; the time of their application to be regulated by the Secretary of the Association.

### BUCKS.

The Bucks Association of Baptist churches was held at Haddenham, May 11, 1836. A very interesting and well attended prayer-meeting, at which six brethren prayed, occupied an hour, from 7 till 8 o'clock in the morning. At ten, the more public service was commenced by brother Tomlin: brother Payne, of Chesham, preached from 1 Thess. v. 25: and brother Dobney, of Missenden, from Haggai i. 9. Mr. Dobney, from Oxford, concluded. Resolutions were passed in favour of the Baptist Building Fund and



the Union, and against American slavery, and the unjust imposition of *church-rates*.

Baptized in nineteen churches	121
Received by letters	13
Restored	5
Dismissed	18
Excluded	17
Died	37

Clear increase, 66.

The circular letter, drawn up by bro- Payne, was On the Duty of Christians towards Inquirers, and the younger Members of our Churches.

In the evening, brother J. Davies, of Risborough, preached from Isa. lxvi. 24, and concluded a spirited and most unanimous meeting. Agreed to meet next year at Chenies, the 9th and 10th of May. The subject for the circular letter to be "On Human Depravity."

#### SOUTH-WEST ESSEX.

The second annual meeting of the South-west Essex Association of Baptist churches was held at Ilford, June 2, 1836: Mr. Hargreaves, of Waltham Abbey, preached in the morning from Acts i. 7, *On the Signs of the Times in reference to the Millennium*, as appointed at the half-yearly meeting; and Mr. Gipps, of Potter-street, in the evening, from 2 Cor. viii. 9. After the morning sermon the letters from the churches were read, and the state and proceedings of the association laid before the meeting. The ministers and messengers met for business at half-past 9, and again at three o'clock, when the following resolutions in reference to the *Building Fund* were unanimously adopted.

1. That while we consider it the duty of Christian churches to assist each other, when necessary, in the erection and repair of their meeting-houses, the existing plan of a personal application for that purpose appears to be very objectionable, and inconvenient for all parties.

2. That the plan adopted by the Baptist Building Fund, and since approved and sanctioned by the committee of the Baptist Union, appears to this meeting well calculated to obviate such inconveniences, and to be worthy of general adoption.

3. That the churches composing this association be recommended to form a building fund by means of annual subscriptions, or a public collection, and to vote the amount so raised in such proportions as they shall think proper, to two or three cases which this committee shall deem most worthy of support.

4. That in consequence of this plan, no persons with building cases, except any who are members of the association, shall be authorized to make a personal application to the churches forming this union, but may refer the same to this committee for their consideration and approval.

5. That a copy of these resolutions be sent to the secretary of the Baptist Union, and also published in the Baptist Magazine, that churches intending to apply for assistance in this neighbourhood may not incur the useless expense of a personal application, but transmit their cases, post paid, to the secretary of the association, the same to be taken into the consideration of the half-yearly meeting in October.

THOMAS FINCH, *Secretary*.

Harlow, July, 1836.

#### MIDLAND ASSOCIATION.

The annual meeting of the Midland Association, comprising 35 churches, was held at Coleford, May the 24th and 25th last. Brother Fry was the moderator; the circular letter was written by brother Morgan, "On the Sentiments adapted to the Present Times." Brother Claypole to write the next letter.

Sermons were delivered by brethren Swan, Waters, Morgan, and Dr. Hoby. The devotional services were conducted by brethren Claypole, of Ross; Wright, of the Darkhouse; Nicholson; Cantlow, of Ledbury; Portlock; Lewis, of Garway; Davies, of Evesham; Jones, of Leominster; Hill (Indep.); Rogers, of Dudley; and the moderator. Resolutions were passed disapproving of slavery in America; also, "that if any measure which does not include the entire abolition of church-rates should be brought forward, the churches are recommended at once to petition the legislature for the complete removal of this grievance, and to continue their exertions until it is altogether abolished." The plan forwarded from the secretaries of the Building Fund in London, was recommended to the early attention of the churches and deacons.

State of twenty-eight of the churches last year.

Increase.....	289
Decrease.....	135

Clear increase 154

The next annual meeting to be held at the Darkhouse, Coseley. Brethren Fry, Williams, Claypole, and Hoe to preach. The churches at Pershore, Evesham,

Westmancote, and Upton, forming part of this association, and other churches in the district not united with us, are forming a new association. The first meeting is to be held at Winchcomb.

### CHAPELS OPENED, &c.

#### BERKELEY.

On Tuesday, the 3rd instant, Union chapel, Berkeley, Gloucestershire, was opened for public worship. The preachers on the occasion were, the Rev. Messrs. Jay, of Bath, Lacy, of Bristol, and Newman, of Nailsworth. The following ministers engaged in the other services: J. Lewis, of Wootton-under-edge; J. Burder, of Stroud; W. Cousens, of Kingstanley; T. Shakespear, of Hillsley; D. Williams, of Kingswood; W. Dove, and J. Cross, of Thornbury. This interest was commenced by the neighbouring ministers, both Baptists and Pædobaptists, about four years since, in the town-hall, the use of which was granted by the Right Honourable Lord Segrove. His Lordship has also liberally contributed towards the present building, by giving a quantity of timber, and by granting a lease of the land at a mere nominal rental. Berkeley has been deplorably destitute of the means of grace. May the present attempt to promote the eternal welfare of its inhabitants be crowned with abundant success.

#### LOWER GUITING, GLOUCESTER.

On Tuesday, May 3d, 1836, a new chapel was opened for divine worship in the village of Lower Guiting, otherwise Guiting Power, in the county of Gloucester. The preachers were, the Rev. Messrs. Fuller, Blockley; Smith, Cheltenham; and Copley, Oxford. The devotional exercises were conducted by Rev. Messrs. White, Cirencester; Price, Coate, Wheeler, Lench, and others. In the morning and afternoon many who could not get into the chapel assembled in a large room, and to these Messrs. Copley and Fuller preached.

In this populous village, Mr. Acock, pastor of the Baptist church, Naunton, has preached once or twice a week for the last eleven years, and latterly the attendance has been encouraging. The chapel, which is 34 by 22 feet inside, is a neat and substantial building; pewed throughout. The whole expense attending its erection and security to the denomination is about £320; towards this, nearly £200 is collected, includ-

ing £50 at the opening, and for the remaining sum, an appeal must be made to the followers of the Redeemer, and it is hoped it will not be in vain.

#### HELSTON, CORNWALL.

On Wednesday, May 11th, the foundation-stone of a new Baptist chapel was laid in Helston, Cornwall, by T. Rogers, Esq., in the presence of several ministers, and a large assemblage of respectable persons. Prayer was offered on the occasion by the Rev. W. Burchell, of Falmouth; and an appropriate address delivered by the Rev. S. Nicholson, of Plymouth. The prospect of the Baptists in this town is highly encouraging, more so than at any preceding period: many, who have given the most decided proofs of true conversion to God, have recently joined their communion; and the number of attendants on the public ministry of the word has so increased, within the last two years, as to render a larger and more commodious place of worship absolutely necessary.

#### STRATFORD-ON-AVON.

On Wednesday, the 15th June, 1836, the new Baptist chapel, erected at Stratford-on-Avon, was opened for divine worship. On the previous evening, the friends connected with this new interest, and a few Christian friends belonging to other denominations in the town, met in the vestry for the purpose of special and united prayer to the God of all grace, for his presence and blessing to rest on this infant cause; a delightful preparation for the important and impressive services of the following day.

On Wednesday morning the Rev. Thomas Swan, of Birmingham, preached from Luke xix. 13; in the afternoon, the Rev. William Copley, of Oxford, from Eph. i. 15—18; and in the evening the Rev. J. A. James, of Birmingham, from 1 Tim. i. 15.

On the following sabbath the Rev. James Simmons, M. A., of Leicester, preached in the morning from Luke xxiv. 32; and in the evening, from Psalm lxxxvii. 3; and the Rev. W. A. Salter, of London, preached in the afternoon from Rom. i. 16. Several ministers of the Independent, Wesleyan, and Baptist connexion engaged in the devotional services. The congregations were overflowing; and the Christian harmony manifested was most exhilarating and encouraging. The collections amounted to £108 15s.

It is expected that the total expense

incurred in the erection of the building will amount to about £900; the friends connected with the place have exerted themselves to the utmost; appeals have already been made to the Christian public, and they have gratefully to acknowledge the kindness and liberality with which their case has been received, especially by their Birmingham friends, which encourages them to hope will also be extended to them elsewhere, as the building will probably exceed their present resources £400.

#### PENZANCE, CORNWALL.

On Friday, the 8th of July, the new Baptist chapel, recently erected in Clarence-street, for the use of the church and congregation under the pastoral care of the Rev. W. H. Fuller, was opened for public worship. The Rev. Samuel Nicholson, of Plymouth, preached in the morning, and the Rev. W. F. Burchell, of Falmouth, in the evening. The devotional parts of the services were conducted by the brethren Spasshatt, of Redruth, and Foxall (Indep.), of Penzance. On the following Lord's day, the Rev. S. Nicholson preached in the morning and evening, and the Rev. Richard Treffry, (Wesleyan), in the afternoon. The congregations were large and attentive; and the collection amounted to upwards of sixty-five pounds.

The chapel is a neat and commodious building, after the Norman order, from a plan furnished by Mr. P. Sambell, Jun., architect, of Truro. It will contain about 400 persons, and cost about 800 pounds; including the purchase of the freehold. It is regularly invested in trust for the use of the denomination for ever.

#### BAPTIST CHAPEL, RAMSGATE.

The town of Ramsgate, which is well known to a great number of persons resident in various parts of the kingdom, contains 9000 inhabitants, which number is increased by at least 5000 visitors during nearly five months of the year. Of all this multitude, not more than 1800 persons can be accommodated in the Dissenting and Wesleyan chapels; a lamentably small proportion. The Baptist chapel, though no room is lost, cannot seat above 400; and, besides being oppressively hot, is altogether insufficient to accommodate those who wish to attend there during what is technically styled, "the season." Many, unable to obtain seats or to endure the heat, are obliged to go away. Many Christian friends

who have visited Ramsgate this summer can bear their testimony to the truth of these statements.

It is in the highest degree important and desirable for the interests of the denomination in general, that a larger and more commodious chapel should be erected. The minister of the place is in fact a Home Missionary, whose station is fixed, while his congregation circulates.

The present chapel could not be enlarged to advantage, but a more eligible spot might be obtained for erecting another. If a few generous and able friends to the cause of God, were to advance £2000 or £3000, on a moderate interest, or without interest for a limited term, a large chapel would be built, on such conditions as to afford good security for the capital invested in it.

Any communication on the subject may be addressed to Rev. T. Steadman, or Mr. B. Williams, Waterloo House, Ramsgate.

#### BLOCKLEY, WORCESTERSHIRE.

On Thursday, July 14th, the new Baptist chapel, which has lately been erected in this romantic and populous village, was opened for divine service, when three sermons were preached: In the morning, by the Rev. J. Leifchild, from 1 Cor. iii. 9; afternoon, by Rev. T. Waters, of Worcester, 1 Kings viii. 27; and in the evening, by the Rev. J. P. Mursell, of Leicester, from Heb. i. 6.

The deep interest felt on the occasion was very gratifying to all present, and especially to those friends more immediately concerned. The day was favourable, and the attendance unusually large. Some time before the commencement of the morning service, the new chapel was crowded to excess in every part, and it was found necessary for the accommodation of such as could not obtain admission, to hold an extra service in the old chapel adjoining. In the afternoon and evening, a similar arrangement was resorted to, and separate congregations were addressed by ministers present.

The following ministers engaged in prayer: Messrs. Price, Catton, Mann, (Indep.), Stevens, and Elmore (Indep.) Many other ministers were present, and took part in the services. The various collections of the day amounted to £102.

The prospects of usefulness are very encouraging. The removal of their present esteemed pastor to Blockley, the Rev. Andrew Fuller, late of West



Drayton, Middlesex, took place in October last, and his labours appear to have been attended with many encouraging tokens of divine approval. Considerable interest has been awakened, more especially amongst the young, and from thirty to forty additions have been made to the church in the short space of a few months.

To those acquainted with this singularly picturesque and beautiful village, the necessity for a larger place had long been apparent; and, although a portion of the debt will have to be liquidated by an appeal to the public, the efforts which have been made on the spot, as well as by some friends at a distance, who take a deep interest in the cause, were such as fully to justify the undertaking.

The chapel, which contains upwards of five hundred, is substantially built of stone, from a quarry in the immediate neighbourhood, and by judicious management and attention to economy, a considerable saving has been effected. The whole cost, including ground, is about £850, of which, the greater part has been collected.

#### ORDINATIONS, &c.

##### SUTTON-ON-TRENT.

On Tuesday, May 10th, Mr. J. Edge, late of Horton College, was appointed to the pastoral office over the Particular Baptist Church in Sutton-on-Trent, Nottinghamshire. In the morning, after reading and prayer by brother Stalker, formerly fellow-student with Mr. Edge, brother Pope, of Collingham, delivered the introductory discourse; brother Dawson, of Newark, proposed the usual questions, and recognized the union; after which, the venerable Dr. Steadman, the pastor's former tutor, offered up the ordination prayer, with imposition of hands, and gave the charge, from Psal. lxxi. 16. In the afternoon, brother Pottinger, of Swanwick, introduced the service by reading and prayer; brother Edwards, of Nottingham, addressed the church, from 1 Cor. xv. 58. In the evening, instead of a sermon, addresses on various important themes in religion were delivered to a crowded audience, by the brethren Pope, Dawson, Pottinger, Stalker, Edwards, and Dr. Steadman. This meeting was peculiarly affecting and solemn.

##### GOLCAR, YORKSHIRE.

On Wednesday, June 15th, the Rev. G. H. Davis was ordained pastor of the

church and congregation assembling at the new chapel, Golcar, Huddersfield. (See our March number.) The day was fine, the attendance almost oppressively dense. The introductory address, a defence of the leading principles of dissenters, was delivered by the Rev. S. Whitewood, of Halifax. The usual questions were proposed by the Rev. F. W. Dyer, of Lockwood. The Rev. John Birt, of Manchester, offered the ordination prayer, accompanied by imposition of hands; Dr. Steadman gave the charge to the minister, from Eph. vi. 20. His venerable and feeble appearance excited universal sympathy and respect. In the afternoon, Mr. Birt addressed the people from Ezra x. 4. In the evening, the Rev. H. Dowson, co-pastor with Dr. Steadman, preached from 1 Cor. xv. 20. The prospects of the church continue to be encouraging; since December, 1835, fourteen have been baptized, and others are pressing forward.

##### WORCESTER.

In our February number we announced the erection and opening of "a small chapel recently erected in the suburbs of the city of Worcester, in the midst of a dense population destitute of the means of grace," &c.

The Rev. W. Gough, late of Wem, Salop, has accepted the unanimous invitation of the church to become their pastor. He commenced his pastoral labours on the 29th of May, with a pleasing prospect of success.

##### OLD FORD, BOW, MIDDLESEX.

On Wednesday, the 29th of June, the Rev. W. Norton was publicly recognized as the pastor of the Baptist church at Old Ford, Middlesex.

The Rev. Charles Stovel delivered the introductory discourse, from Acts xx. 28. The Rev. John Dyer proposed the usual questions, when the statement on behalf of the church was read by Mr. Freeman, one of the deacons, and the Rev. W. Norton stated his Christian experience, his call to the ministry, his cheerful acceptance of the church, and the articles of his belief. The Rev. Dr. Cox offered up the ordination prayer: and the Rev. W. H. Murch delivered the charge to the minister, from 2 Tim. iv. 5.

In the evening the Rev. George Pritchard addressed the church from Deut. xxxiv. 8, 9. The Rev. S. Brawn, Thomas Hunt, James Cubitt, James Upton, and several other ministers also took part in the services of the day.

In the interval between the services, the adjoining burying-ground afforded a grateful retreat, where hymns were sung, short prayers offered up, and an address delivered by the Rev. Dr. Cox. Dr. Newman's tomb, too, arresting the attention of all, W. Cooke, Esq., his highly esteemed medical friend, related some pleasing incidents, which thirty years' friendship so well qualified him to select. Thus passed a day unusually grateful, and on which memory delights to dwell.

#### RAMSEY, HUNTINGDONSHIRE.

The anniversary of the re-opening of the Baptist Meeting-house was held in that place, on Wednesday, the 6th of July, 1836; when two sermons were preached by the Rev. Edward Steane, of Camberwell: and on the following day, the Rev. M. H. Crofts was recognized pastor of the church. The introductory discourse was delivered by the Rev. Edward Steane, who afterwards proposed the usual questions to the church and minister. The ordination prayer was offered by the Rev. Mr. Manning, of Spaldwicke; the charge by the Rev. Mr. Simmonds, of Bluntisham; and the sermon to the people preached by the Rev. J. K. Holland, Independent minister of St. Ives. The congregations were highly flattering, and a delightful tone of feeling pervaded the meetings. On the former day ninety persons sat down to dinner and tea; and on the latter, 140 in a granary kindly lent for the occasion. The repast was provided by the ladies and gentlemen of the church and congregation, and reflected the highest honour upon their taste and liberality. The funds were devoted to the liquidation of a debt incurred by enlargement and repair last year, and, together with the collections made after the two first services, exceeded the expectations of the friends.

#### BRADFORD.

The services connected with the ordination of the Rev. H. Dowson, as co-pastor with the Rev. Dr. Steadman, in Westgate chapel, Bradford, took place on Wednesday, June 29th. The Rev. J. Acworth, M.A., President of Horton College, delivered the introductory discourse; the confession of faith was received by the Rev. B. Godwin; the ordination prayer was delivered by the Rev. Dr. Steadman; and the charge to the minister by the Rev. J. Edwards, of Nottingham. In the evening, a sermon was preached to the people by the Rev. Dr. Steadman.

#### BOSTON.

On Tuesday, July the 5th, the Rev. J. B. Pike, late of Stepney College, was ordained to the pastoral office over the Baptist church, High-street, Boston. The Rev. J. Watts, of Boston, commenced the services by reading and prayer. The Rev. J. Stevenson, A.M., of London, delivered the introductory address upon the nature and constitution of a Christian church. The Rev. J. Goadby proposed the usual questions to the church, and offered the designation prayer; and the Rev. J. G. Pike, of Derby, delivered an affectionate charge to his son. In the evening, the Rev. W. H. Murch, Theological Tutor of Stepney College, preached a sermon to the church and congregation.

#### NOTICE.

The seventeenth anniversary of the Baptist church, Rye Lane, Peckham, will be held (by divine permission) on Wednesday, the 3rd of August, when three sermons will be preached; that in the morning, at eleven o'clock, by Mr. Collyer, of Farningham; that in the afternoon, at three o'clock, by Mr. Denham, of Unicorn-yard; and that in the evening, at half-past six o'clock, by Mr. Stodhart, of Pell-street. After each service collections will be made in aid of the funds.

#### RECENT DEATH.

JOHN POWNALL, ESQ.

Died of apoplexy, at his residence in Hoxton Square, July 19th, 1836, John Pownall, Esq., in the seventy-eighth year of his age. He was for more than fifty-one years an honourable member and deacon of the Seventh-day Baptist church, now meeting in Eldon Street, near Finsbury Square (formerly under the pastoral care of the Rev. Robert Burnside, A.M., but now of the Rev. J. B. Shenston). Having retained his faculties to the last, his cheerful piety and social habits greatly endeared him to all who knew him, and will cause his family and the church long and deeply to deplore his loss.

#### NEW PUBLICATIONS.

*Just Published.*

The History of Protestant Nonconformity in England, from the Reformation under Henry VIII. By Thomas Price. Vol. I.—pp. 572.—W. Ball.

A Letter to Drs. Cox and Hoby; containing Strictures on their Conduct relative to the question of Slavery in America. By the Rev. T. Willcocks. 2nd ed., 12mo.—Wightman.

Slavery in America. No. 2, for August. Edited by T. Price. Monthly.—Wightman.

# IRISH CHRONICLE.

AUGUST, 1836.

From MR. M<sup>c</sup> CARTHY to MR. MARSHALL.  
*Kilbeggan, July 6, 1836.*

My dear Sir,

A very old and valued friend of the Society, Mrs. James Bagnall, is no more on this side the grave. She died suddenly on Saturday, the 2nd instant. On the following Monday, we proceeded with her funeral to the churchyard at Rahue. I read part of the 15th of 1st Cor. The Catholics, of which there were many round her grave at that time, while I made several remarks, heard in solemn silence, and with becoming reverence and attention, and seemed to feel, while I pointed out the only ground of hope of a glorious resurrection. They are led by their priests to call every thing connected with religion a mystery. I called their attention particularly to the 51st verse. "Behold I show you a mystery." From which I showed nothing is a mystery after it has been revealed; hence, as the whole of godliness has been revealed, it ceases to be a mystery, and therefore all the fundamental doctrines of the gospel are open, plain, and easy of comprehension by those who read the word of God, and wish to be guided by it in the way of salvation. Next Sunday I am to preach her funeral sermon at Rahue. What is human life! how short—how uncertain—how fleeting! The Wednesday before she was taken ill, Dr. Burry, who is married to her niece, and lives next door to her brother's, where she died, came over to me, to take tea in a friendly way, to see poor Mrs. M., and above all, to have some religious conversation; when speaking about her said—"that healthy, active, little woman, there is not one in our family so lively—she might live for forty years." Now she is dead—no; she shall live for evermore.

In the year 1812, I first preached at Rahue; this was before the Baptist Irish Society was formed. Mrs. B. and her excellent husband came to hear me, and took me home to their house at Kilmore, in their carriage, a splendid situation, and there I commenced preaching also. Kilmore is within one mile of Ferbane, and about fifteen from Rahue. At this time

they were but nominal Baptists, and the only persons of that denomination in that country. Such a total destitution of the gospel as then was in that place, could not be exceeded. A spacious parlour in their house was cheerfully given for the accommodation of all who came to hear the word of life. Their own souls first received "the joyful sound." Their piety, love, and zeal for the promotion of the gospel, and the extension of Christ's kingdom, could not be exceeded. And they lived to see the desire of their souls accomplished. In a short time I baptized forty-two persons, who with themselves, formed the first Baptized church ever known of in that neighbourhood. Two of these are now preaching the gospel, the Rev. CHARLES HILL ROE, now of London, and my own son, now of Kingston, in the United States of America; and many of them were otherwise exceeding useful members. And a neat little house of worship is now in the town of Ferbane. Eight years ago, Mr. Bagnall died, rejoicing in God, his Saviour. God gave to him and to my late beloved friend, "one heart and one way." They counted nothing they had their own; but made all they possessed subservient to the interest of the church, and the happiness of those who through grace had believed. Their private wants were explored and secretly relieved, and all their visible afflictions were made their own. I have known them to take a poor member, in a high state of malignant fever, into the bosom of the family, and personally attend her during her illness. Their elegantly furnished parlour, which often contained about one hundred persons, was always open and ready for their reception. On the days of preaching, some of the poor members who had to travel one or two miles, were regularly asked to dinner; and this was done if the first man in the kingdom was on a visit at their house; and when the nights have been wet and cold, I have known their beds to be all filled with members and others who came to hear the word of life.

On the death of her beloved companion, Mrs. B.'s means became com-



paratively small, and she removed to Tullamore. But notwithstanding this reverse of fortune, her benevolence has been only known to her God. I know something of it. Many a widow's heart will ache, and orphans have to bewail her removal to eternity, although their loss, I am confident, is her everlasting gain. Before her baptism she was a member of the Church of England, to the evangelical portion of which, as well as to all other followers of Christ, her attachment was strong, though she often expressed her surprise at what appeared to her their mistaken views of the ordinances of Christ. She was careful herself in forming her views on these and on all Christian subjects—but as soon as she perceived the truth, she instantly obeyed.

She understood the different doctrines of the gospel as well as any person I have ever known; and more than this, she knew all the shades of human teaching—however like the truth, and because it was not the truth, she could not feed on the “husks that the swine do eat.” Her constant saying was, Let our conversion to Christ be sure, and obedience to his commandments will be sure likewise. But her extensive knowledge of the truth was not in the stead of vital godliness; she knew the work of the Spirit in its divers operations, and never confounded its work with that completed on the cross, unless it was in its gracious consequences; and she would often in proof thereof, advert to those words of her Redeemer:—“For if I go not away, the Comforter will not come unto you.” Neither did she confound the religion of the heart with the religion of the life, except also as mutually inseparable; and I have also often heard her say, the outward obedience will soon cease, if the operation of the Divine Spirit has not produced it. And though she had no confidence in the flesh, but rejoiced inasmuch as she was justified freely by his grace, through the redemption that is in Jesus Christ, she was a strong advocate for implicit obedience to all his commandments. And this she looked for in all the members of the little church to which she was a nursing mother. Her admonitions were repeated whenever she saw cause. Her counsel was unremitting, and her example worthy of imitation.

I never saw her kitchen without a Testament for the use of the servants. We had a most exemplary and excellent member, a converted Roman catholic,

(he is now in America) who received his first impressions by that means; and a female servant also became a member in the same way. She and her excellent husband took pleasure in sitting with them, instructing them to read and understand the word of God—and he owned and blessed their humble efforts to promote his glory and extend his kingdom. Though they are now dead, their lives and actions will speak and preach while their memory lasts in that neighbourhood. Both Romans and protestants speak of them as the excellent of the earth. We may truly conclude this sketch with these words, as applicable to them both:—“Write, Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them.” Rev. xiv. 13.

Until there is some change in my poor afflicted companion, whose moans and cries are now penetrating, not only my ear but my heart, I cannot go far from home. Since she became so dangerously ill, I have been obliged to confine my labours to Rahue, Tullamore, Moate, and Ferbane, all important stations.

Some persons have lately applied for baptism, and will soon unite themselves to the churches; but it is still, I was going to say, grievous, that so many of the most precious of our little flocks, by emigration, are taken away from us. Four went to America last month, and two removed to another part of the kingdom, and two more by death; twenty-eight members have gone to America, and the most of these had large families; besides many happy deaths. I now recollect thirty-five of them who have passed into the world of spirits. Is it not a wonder our little churches have not lost all their members? But it is still consolatory, God is filling up the chasm, and even in this idolatrous and wicked country He is not leaving himself without witnesses. Much has been done, and there is still much remaining to be done. The enemy is strong and vigorous, and skilled in all the arts of fighting against the Lord of hosts; and there is not one of his schemes left untried; first to prevent the augmentation of our number, and next to reduce it when increased. Oh, what a mystery I could disclose on this subject, were I so disposed. But perseverance on our part, and on your part, and the part of all British Christians, is necessary if we wish to obtain an ultimate conquest.

From MR. THOMAS to the SECRETARY.  
*Limerick, May 20, 1836.*

My dear Brother,

I forward to you the Readers' journals. I accompanied the remains of a truly pious and amiable young minister of the Presbyterian congregation here, to the grave, the day before yesterday; he is much regretted; his name was Nelson; cut down in a few days by a malignant typhus fever raging here. I saw another friend being carried to the grave this morning, of the same disease, the father of a large family—the hospitals full. May the Lord help us to live each day as if it were the last, with our affections detached from this world, commending ourselves constantly to the Lord, and living in his presence and favour. I cannot write much this time; I feel much enervated after the extreme heat and labour of yesterday. I went twenty-eight miles and inspected the Keppel-street School at Croagh; it was of necessity divided into two, male and female. Both departments will be very large when the grown children return from their employments in the fields; taught by P. Flinn's son and daughter; he is gone to take charge of another school. On my return in the evening, I preached at Adare, to a good congregation. I had to wait late until the people came from their labour, it was nine o'clock when service was ended. I afterwards came ten miles to Limerick, where I arrived between 11 and 12 o'clock, and received a letter from Miss Willington, requesting me, on the receipt of it, to proceed to Killeskane, near Templemore, about forty-five miles from here, a great part of the road through mountains and cross country to visit the family in deep affliction. I hope to get there to-morrow by 12 o'clock, and shall be off at 4 o'clock, that is, immediately. They are supporters of our Society.

I have been to Ballycar and Ennis, over fifty miles there and back, last week, inspecting the Schools, &c. James Rafferty, the master of the school in Ennis, is very successful in maintaining his school in the most persevering opposition. On my return, I preached at Crotloe, and walked afterwards seven miles in dust and heat; and the week before I walked there and back from my house, fourteen miles, and preached over an hour, for which I was blamed, as it might have thrown me into a fever. I am pretty well, thank my Heavenly Master, after about twenty-one years in his service. I wish I had served him better. Thank the Lord, my constitu-

tion appears as good as ever, but I do not know what a day may bring forth. I have been to Nenah and Clough Jordan as usual, and often lectured in my own house, and visited and expounded in other houses here.

I received your parcel of small books and trinkets for rewards, for which I thank you.

From JOHN NASH, an Irish Reader, to  
 Mr. THOMAS.

*Turbert, June 14, 1836.*

Rev. Sir,

I have occupied my time daily reading and expounding the Holy Word to ignorant people, who were living without God and without hope in the world. I made a journey through various parts of this district, reading, teaching, and expounding the Holy Scriptures to persons who I am sure never before heard them, in the Irish language. I entered a house where a large family were, and began the word of truth to them; the woman of the house sent for more of her neighbours, who came and paid attention. She observed, My sister was telling me that a blessed priest came into their house the other day, who had a book; that any person would be the better for hearing him read, and tell about the Saviour Jesus; and that she believed he was a suspended priest, who was going about doing good to the people; and I believe you are the man, said she, looking on me. What a blessing it is to hear you read that fine book—we are great sinners, and do not think of the sufferings of the Saviour Jesus. She looked up to God, and began to shed tears. I left the house, and proceeded on my journey. Observing many people in a house, I went in to them, and began to read the Sacred Word. They listened attentively, while I set forth to them the sufferings of the Redeemer; two of them began to shed tears. An old man exclaimed, What will my poor soul do? my sins are many! More of them said, God help our poor souls! we are not worthy of what he went through. I exhorted them to flee to Jesus from the wrath to come, because he is the sure hope and refuge for the soul—his blood cleanseth from all sin. I read and expounded to six meetings of people that day. In the evening I went into a house where a sick person was, and many people were present. They asked me, had I any news? I told them I had. I began the word of life to them. They seemed to me delighted to hear. I engaged their attention about an hour.

They uttered many expressions of affection to the Lord Jesus, and were highly pleased by what they heard. The woman of the house requested me on call to her again, that she would wish to hear more about the Lord Jesus.

From Mr. HAMILTON to the SECRETARY.

Athlone, June 21, 1836.

My dear Brother,

Since my last communication I have been labouring chiefly in this town, and the immediate neighbourhood. I have four country stations, which I have visited, as you will see in my journal, and have made arrangements for preaching in a new place about four miles out of town.

All the members that we had here are gone to America and other places, except three, that live four miles from this. There is, however, reason to hope that a few are under divine teaching. Most of the people that have attended our place of worship here are unsettled; they go to all the protestant places of worship in town; but I trust that the Lord is making

our conversational and other meetings a blessing to them. Some of them are beginning to consider the nature and constitution of a Christian church.

Tuesday, 14th. Having heard that Mrs. McCarthy was dying, I went to see her; she had been extremely ill, but got a little easier on Wednesday. She has been confined to bed for about eight years. She told me that, though she had always been considered a good woman, it was only since her affliction that she had clearly seen and felt her fallen and sinful state, and was enabled to trust in the Lord Jesus Christ as her only Saviour. She now longs to depart and be with Christ, which is far better. I was coming away on Wednesday, but she requested me to stay another day, hoping that the Lord would remove her in that time. She said that she wished very much I would be with her when she dies, and that I would preach at her funeral. I returned on Thursday evening, and on Friday, the 17th, preached in Irishtown, at Mr. Miller's. This was the most profitable meeting that I had since I came to Athlone.

## CONTRIBUTIONS

Received up to July 20th (not previously acknowledged).

(Received in June, and belonging to the accounts of last year):—	
Female Baptist Irish Society, by Mrs. Ivimey and Miss Bailey.....	24 11 7
Church street Auxiliary, by Mr. Elmore, Treasurer, in addition to £20 previously acknowledged.....	25 0 0
Portsmouth, Portsea, and Gosport Auxiliary, by Mr. B. H. Hinton: Meeting-house-alley don. 3 3 0	
White's Row.....	3 7 0
Landport Auxiliary and Sunday-school.....	4 8 0
Forton do. do.....	1 15 0
	12 13 0
John-street Auxiliary Missionary Soc.	18 16 10
Eagle-street do. by Mr. Neale. ....	10 0 0
Keppel street do.....	9 11 5
Do. Ladies' do.....	5 1 11
Glanville, Rev. Wm., Wantage: Reynolds, Mrs., of Far-ringdon.....	3 0 0
Friends at do.....	0 11 0
Collection at Ensham ..	0 16 0
Friends, Wantage.....	0 3 0
	4 10 0
Collections in North of Ireland:	
By Mr. Allen.....	142 4 10
By Mr. Bates ..	72 12 0
Previously acknowledged ..	50 0 0
	22 12 0
	164 16 10

Particulars of a collection at Leighton Buzzard, by Mr. Dobney, entered in July Chronicle:

Coll. after Sermons....	4 5 2
Allen, Mr. W.....	0 10 0
Basset, Mr. J. D. ....	0 10 0
C. R.....	0 5 0
Grant, Mr. J. ....	1 0 0
Poulter, Mr. ....	0 5 0
Reeve, Mr. S.....	0 10 0
Small Sums .....	0 8 6
	7 13 8
Less expences .....	0 13 8
	7 0 0

(Carried to the accounts of present year):

Reading, collected at, by the Secretary, July 13.....	10 11 0
A Friend, by the Rev. C. Elven, Bury	100 0 0
Collection in Ireland, by Mr. McCarthy	7 11 0
By Mr. Dyer:	
F. W. Cobb, Esq., Mar-gate .....	2 2 0
Mr. T. Purey, Sandgate.	0 10 0
Miss Wills, Woolwich..	1 0 0
	3 12 0
For the Rye School, by Mrs. Crosskey, Treasurer.....	5 0 0
A Friend, by Mrs. Thomson, Framlingham .....	1 0 0
Mrs. W. Fletcher, Bath, by Mr. Cozens .....	1 1 0
Mr. Job Heath .....	3 0 0

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Rev. S. Green jun., 61, Queen's Row, Walworth Road, Secretary; Mr. P. Millard, Bishopsgate Street, Messrs. Burls, 56, Lothbury; by Messrs. Ladbroke and Co., Bankers, Bank Buildings, by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.



# MISSIONARY HERALD.

CCXII.

AUGUST, 1836.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

## FOREIGN INTELLIGENCE.

### CALCUTTA.

As a specimen of the views entertained of the progress of Missions in India by those who occupy that most important field of action, we subjoin the following brief retrospect from the Calcutta Christian Observer for January in the present year.

The field of missions during the past year presents nothing particularly striking, but it is bright with promise.

The blessed effects of the gospel in New Zealand; the progress of Christianity in the South Sea islands, now freed from the mis-statements of enemies and the over-statements of friends, and brought out into the common light of day; the dangers averted by a gracious providence from the missionary settlements in South Africa; the inspiring, the glorious tidings from the West Indies; China lifting up her gates, that the Lord of Glory may enter in; and the noble efforts of our American brethren in Burmah,—all must be well known to our readers, and all seem like a voice from heaven saying to Christian countries, “Go ye up, and take possession of the land; for ye are well able!” And we have reason to know that the voice is heard; and that the hearts of many are stirred up to set themselves apart for the service of Christ among the heathen.

In India we have gained little in direct accession of strength; but indirectly the success has been very considerable. In this city alone, more than two thousand young Hindoos, male and female, enjoy the benefits of a sound Christian educa-

tion, conducted or superintended by missionaries themselves; our native chapels are crowded with silent and attentive hearers; and many of the most intelligent of the native youth are regularly present at a series of lectures on Christian truth. Christian boarding schools have also lately come more under the notice of the public, and they are now slowly assuming that important station which so justly belongs to them. To meet the wants of the more advanced pupils in the English seminaries, the munificence of the London Tract Society has furnished us with an English library of great excellence, selected from the writings of the most popular divines in ancient and modern times, some of which are being translated into the vernacular languages for the benefit of the great body of the people.

But the most striking circumstance in the course of the past year, is the rapid increase of English schools. They spring up every day, and almost every one feels or expresses the warmest interest in their success.\*

In a field where so many now distinguish themselves, it may seem somewhat invidious to particularize; yet the names of Messrs. Trevelyan, Wilkinson, and Paton, and of Captain Jenkins, in Asam, ought not to be passed over in silence.

The cause of education is deeply indebted to them, not only for their support

\* In connexion with this, we may mention that a gentleman has lately sent the munificent donation of 1000 rupees to the School-Book Society, to be divided into two prizes, one for the best work in English, and the other for the best translation into Hindui of a work exhibiting the advantages of knowledge, as a means of improving a nation in a condition like that of India. Many other instances might be mentioned of the general interest felt amongst every class of society for the welfare of the natives.

and countenance, but for their unsparing personal exertions in those hours which many devote to rest or amusement. We wish them no higher reward than to see their labours successful. But we should ill discharge our duty, were we not to express our fears, whether, anywhere, and most of all in India, any education is safe, which is not founded on religion; and we earnestly call upon our readers for their prayers, and for their utmost endeavours, that Christianity may go hand in hand with knowledge, and that education may be an inlet, not to doubt, but to faith. There is no insuperable difficulty on the side of the natives; the "lion by the way" is the apathy of the Christian church. No less than four new schools have been lately offered for the superintendence of the General Assembly's Mission, in all of which the natives make no objection to the introduction of the Christian scriptures.

To conclude: at the close of the year, it is pleasant to look back with gratitude upon the past, and to reflect that, as Missionaries, our intercourse with each other has been like that of brethren, a communion of unmingled peace and harmony; our monthly meetings for prayer and conversation have been pleasant, and, we trust, profitable to ourselves personally, and not without a corresponding influence upon our labours. Each is benefitted by the experience of his neighbour; and though differing conscientiously on certain points, we have learned to feel that we are engaged together in one cause, and the servants of the same blessed and glorious Master. We regret the unhappy disputes in Southern India, and more recently among the clergy of this presidency. It is to be hoped that the bad effects will be temporary, and that they will not long be permitted to interrupt the harmony which has hitherto obtained among the people of Christ.

If we seem to have dwelt too long on the bright side of things, we would remind our readers that there is a time for gladness, as well as for mourning; and that thankfulness is not less a duty than repentance. There is enough and more than enough, of vice and misery around us, enough for despondency, and were it not that the Lord is on our side, even for despair. Conscious of our own unworthiness and inefficiency, and from the very vastness of the work, feeling more deeply our own insignificance, we need to encourage our hearts by the undoubted evidences of God's graciousness, and by anticipations of that success which we know, sooner or later, awaits us, and for the progress of

which we request the fervent prayers of every follower of the Redeemer.

Extract of a letter from the Rev. James Thomas, dated Salkiya, (near Calcutta) Jan. 6, 1836.

I have had the pleasure of baptizing three native converts, one in April, a female far advanced in years, and formerly a mussulman. She appears an Israelite indeed, and by her general holy deportment and love to the truth, affords me great satisfaction. One of the others is the wife of my native assistant; the other is a man formerly an idolater, but now, I trust, a sincere worshipper of the true God. Besides these, there is a female who would probably have been baptized ere this, were it not for ill health. One or two more have applied for admission, but have been requested to wait awhile longer. A young man from England who attended my ministry has given very hopeful indications of conversion. A great change has taken place in him, and he expresses himself truly thankful for having been brought under the word. For the last two months he has been removed to a district where he is altogether destitute of the means of grace, and without a Christian friend; his letters, however, show a pleasing spirit of piety, and indicate improvement. I do hope he will prove a brand plucked from the burning. Of others in the English congregation, I hope and fear. One or two have repeatedly made me think they were more than almost Christians; but if they are partakers of the grace of God in truth, it is at present too low and feeble to bring them to the point of declaring themselves on the Lord's side. With the piety of most of the members I am much pleased, though there is room for improvement, and in none, perhaps, more than myself.

My brethren are for the most part well, except brother W. H. Pearce, who for the last day or two has been very unwell. I trust his indisposition will be but temporary.

Brother G. Pearce and wife are, I hope, well. They are gone to Lakhyantipur, &c. Brother Pearce expected to baptize several persons while away, and two or three more on his return home. We have had additions to all our native churches, which we trust will soon be followed by more. The present is a time of great excitement and of good promise; but to realize the latter great exertions are required to give a right direction to the movement amongst the people. May we be found faithful, and may God of his infinite mercy make us successful.

## BAHAMAS.

We lately gave a general statement of the Mission in these islands, and now add a few extracts from recent letters, which narrate a variety of particulars illustrative of their moral and spiritual condition.

Under date of December 14, Mr. Bourn thus details his first visit to the out islands:—

About a fortnight after my arrival at Nassau I sailed for Eleuthera: this is one of the largest islands in the Bahamas, and contains about one fourth of the whole population. During my passage I met with great kindness from all on board; but from the smallness of the vessel, and the number on board, twenty-five, part of which were females and children, I was under the necessity of sleeping two nights in the open air. The first place where we anchored is Governor's Harbour; the poor people here expecting the arrival of some one among them, came off immediately to the vessel to conduct me ashore. During my stay here I preached every night through the week, and spent what time I could in inquiring as to the manner of life, and in examining singly, as to the state of mind, those who had been previously, or desired to be baptized; but as numbers were unavoidably prevented attending these examinations, being miles away at the plantations from Monday to Saturday, I was under the necessity, after preaching a short sermon, of occupying the remainder of the night in examining them; finding from the number remaining it was impossible to get through consistently with other duties, I deferred it, till between the time of the public services of the Sabbath and the school. On the Sabbath I preached three times—attended Sabbath-school—formed a church of thirty members, who received for the first time the Lord's Supper. On the three following days I took charge, in the absence of the superintendant of the day-school, and preached in the evening of each day. At eleven o'clock, P.M., I sailed, under the expectation of re-visiting this settlement on my return from the other parts of the island. Seven o'clock, A.M., we anchored. The name of this settlement is Tarpum Bay. After collecting what people I could, I conversed and prayed with them, and made arrangements concerning others who lived at a distance. In the evening I preached to between two and

three hundred persons; the house being too small, numbers crowded round the windows and doors.

By request I preached in another part of the settlement at six o'clock, A.M., of the following day, and sailed the same morning in a small open boat, which I engaged for that purpose. Tarpum Bay has about 500 inhabitants, the same number as Governor's Harbour; and, like that, is without a settled minister of any denomination. Measures have been taken, through the laudable efforts of his excellency the Governor, to establish a day-school at each of these settlements. The next place at which we arrived is Green Castle Landing; from this we walked the distance of two miles to Green Castle; once a large and prosperous plantation, but now in a state of ruin and neglect. After holding worship with the people, and engaging some of them to carry my baggage, we walked over to the other side of the island, a distance of five miles, over one of the worst roads I ever passed. Just as night set in, we reached the estate of Mr. S. Mackay, who kindly invited me to a seat in his veranda, and furnished me with refreshments, and a sofa for the night. Next day, being Saturday, I met his people and preached to them; and after engaging some of them as messengers to inform the people scattered along the coast in one direction, I proceeded in the opposite direction, to the estates of Messrs. Thomson and Wemyss, as being the most central for the Sabbath. On the same evening I met the people from four adjoining estates, and preached to them. On the Sabbath I preached three times, once at Mr. Wemyss's, and twice at Mr. Thomson's, both of those persons being present: the former kindly found me lodging, and provided for my earthly wants during my sojourn here. Some of the poor people here had come the distance of eight and ten miles to hear the word. The people here, though very poor, showed a willingness, and offered to erect a place for worship, could they have some land secured for that purpose. I could have secured a couple of acres for a trifle; but as a township is to be formed on this coast, and the precise spot is not yet determined upon, I could not give them encouragement to proceed. A number of them meet among themselves at stated times for prayer, and some of them have been already baptized, though they have not as yet been formed into a church. The number of inhabitants in this district amounts to 500. Like many others, they are without a settled minister of any denomination. After spending a



week among them, I preached at Mr. S. Mackay's and Green Castle on my return, met the boat by appointment, and reached Tarpum Bay on the Friday evening, just a week from the time I left it. Here a church has been formed of fourteen members, all of whom I examined, and to all, except one, I administered the Lord's Supper. I spent a week here, preaching night and mornings, besides the Sabbath, and during this time the attention seemed on the increase—some seemed deeply impressed with a sense of their sinfulness, while others were desirous to have the word continued among them. On the day previous to my leaving I received an invitation, with an offer of a passage, from two gentlemen who had been hearers, to visit another settlement, with which, from previous arrangements, I could not comply. On my return to Governor's Harbour, I found a few lines from brother Burton, stating that he and brother Quant had both been sick, and under the necessity of giving up their preaching duties, and perhaps I had better return to Nassau; but I was detained here, for want of a conveyance, over three Sabbaths, during which time, besides preaching when I could, I baptized on the last Sabbath nine persons, who were added to the church, and administered for the second time the Lord's Supper to the church. On my return to Nassau, I rejoiced to find that God appeared to be blessing his word: a considerable number were received by the church. I baptized on the Sabbath morning three young persons, who, with a number of others, sat down with the church to receive the Lord's Supper. After remaining eleven days at Nassau, a passage being kindly offered by the governor, I sailed with two of the special justices, in the sloop Liberty, for Crooked Island; this, with Fortune, and Ackrings Island, are situate about 250 miles from New Providence, nearly east-south east. The two former islands, which are contiguous, and most important, have nearly 600 inhabitants, the greater part of whom reside on different estates on Crooked Island, but nearly all of them meet at seasons in each year for raking and shipping on Fortune Island. A post-office is established, and it is a port of entry. The British packets for Cuba and Mexico call here monthly. No regular place of worship belonging to any denomination has been established; nor could I learn that they had ever been visited by any minister, for the purpose of religious instruction. On most of the estates certain persons, professedly Baptists, met for wor-

ship weekly, who kept up a kind of discipline among themselves, though the greater part of them had not been baptized, and many of them, though willing, had had no opportunity of getting married. I married eighteen couple in the house of the local magistrate, who has charge of the post-office, and is officer of the port. Thirteen couple were also married on Fortune Island, most of them in the presence of the local magistrate. I preached also in the house of the former one, as also in the house, one part of the day, of another local magistrate. These persons all treated me with much civility and kindness. I preached besides in various directions where I could, and held meetings for preaching and examination, and converse with all who came, through the week—nearly the whole of Saturdays were busy days—numbers came many miles repeatedly, and stopped over the Sabbath: often on Saturday evening I was engaged till past midnight. After many and repeated inquiries and examinations, and having married thirty-two couple, baptized forty-eight persons, and spent over six Sabbaths among them, I left them, with many expressions of thankfulness and gratitude to God.

(To be continued.)

## HOME PROCEEDINGS.

### EXTRA SUBSCRIPTIONS.

This subject was brought under the notice of our friends in the Herald for last month, in a hurried postscript to the account of the Annual Meeting of the Society. There was then no room to insert, nor even time to copy, the list of contributions up to that date. We now subjoin a statement, with the sums since received or promised, as far as known to us at the present time, July 22.

	£.	s.	d.
W. B. Gurney, Esq.....	300	0	0
A Friend, by ditto.....	200	0	0
Thomas Gurney, Esq.....	50	0	0
Joseph Gutteridge, Esq.....	100	0	0
Miss Gutteridge.....	10	0	0
Rev. J. Russell, Melksham.....	10	0	0
A Friend.....	10	0	0
James Lomax, Esq., Nottingham...	20	0	0
John Penny, Esq.....	20	0	0
Rev. J. H. Hinton, Reading.....	10	0	0
Rev. James Millard, Lymington...	10	0	0
Thomas Blackham, Esq.....	50	0	0
Mr. W. Harrison, Hadlow.....	5	0	0

	£.	s.	d.
Miss Harrison, ditto.....	1	1	0
John Sheppard, Esq., Frome.....	20	0	0
Infant daughters of Rev. E. Steane....	10	0	0
John Bou-field, Esq.....	20	0	0
Rev. John Dyer.....	10	0	0
Three Ladies, by Rev. Dr. Hoby.....	100	0	0
Rev. Ebenezer West, Amersham.....	5	0	0
Mr. West, jun., ditto.....	5	0	0
Mrs. Moore, Homerton.....	3	0	0
A. Z.....	5	0	0
M. G. Jones, Esq.....	20	0	0
J. H.....	5	5	0
A Friend, by the Rev. Samuel Green.,	5	0	0
Mr. James Oliver.....	5	5	0
Thomas Pewtress, Esq.....	10	0	0
W. T. Beeby, Esq.....	10	0	0
John Try, Esq.....	10	0	0
Miss Wills, Woolwich.....	10	0	0
Edward Smith, Esq.....	20	0	0
Thomas Walker, Esq.....	10	0	0
R. H. Marten, Esq.....	10	0	0
Mr. S. Dartnell.....	0	5	0
Henry Tritton, Esq.....	25	0	0
William Manfield, Esq., per Joseph Gut-			
teridge, Esq.....	10	0	0
Wedd William Nash, Esq., by ditto....	10	0	0
Widow's Mite, by ditto.....	30	0	0
E. J., by ditto.....	2	2	0
Isaac Booth, Esq.....	2	0	0
Friend, by Rev. Daniel Trotman.....	10	0	0
Benjamin Shaw, Esq.....	10	0	0
Robert Leonard, Esq., Bristol.....	20	0	0
Joseph Hanson, Esq.....	10	0	0
Miss Head, Bradford.....	10	0	0
Frome, collection at Badcock-lane, by			
Rev. John Dyer, jun.....	7	7	0
Little Wild street, collection, by Rev.			
C. Woollacott.....	10	10	0
Barton Mills, Suffolk, Friends, by Mr.			
Secker.....	7	0	0
Dublin, collection, by Rev. J. Ford....	10	0	0
Worstead, Friends, by Mr. Parcham....	3	10	0
John Foster, Esq., Biggleswade.....	50	0	0
Alexander Saunders, Esq.....	10	0	0
W. L. Smith, Esq.....	20	0	0
Samuel Salter, Esq., Waford.....	50	0	0
Friend, by Rev. John Edwards.....	10	0	0
John Chaffey, Esq., by ditto.....	10	0	0
William Gillman, Esq., by ditto.....	10	0	0
Rev. James Acworth, M.A., Bradford..	10	0	0
M., by the Secretary.....	30	0	0
Collection at Anniversary, June 23.....	150	11	4

From the above list it will be seen that rather more than half of the sum required has either been actually furnished, or will be forthcoming when the whole is engaged for. The stipulation was that the sum should be subscribed before the close of the present month, and it is very desirable, on various accounts, that so it should be. There is yet ample time to accomplish this, and we trust every post will bring us proofs that our friends in the country are cheerfully willing to co-operate with their brethren in town. We are, however, permitted to announce that, should another month be found necessary to make up the amount, the sums conditionally offered will be paid, notwithstanding the prolongation of the period.

Experience has shown, on previous occasions of this sort, that it is the latter half of the sum wanted which it needs the most strenuous efforts to procure. It is earnestly hoped, therefore, that all the friends of the Mission will exert themselves to bring to a happy conclusion what has been so auspiciously begun; and especially that none will withhold their co-operation under the idea that the sum wanted will be provided without their assistance. It sometimes happens, from a feeling of this sort, that greater difficulty is experienced in obtaining a comparatively small sum, than one much larger.

Those of our supporters who have noticed the cash statements of the Society, given in the Annual Reports for several years past, will require no further information as to the cause of the present deficiency. They will have observed, from the unerring testimony of figures, that this was correctly described in our last Number as the unavoidable result of the ever-growing operations of our West Indian Missions, combined with the diminution of our resources since our brethren from that quarter returned to their sphere of labour. To place this matter in a clear light, it may be useful to give a connected view of the ordinary disposable income of the Society during the last four years, together with the amount expended on the Jamaica branch of the Mission. We confine ourselves to this item, because in no other is there any important variation. The account will stand thus:

	Ordinary income of the Society.	Expenditure for Jamaica.
In 1833	£12,335	£4,436
1834	12,051	6,579
1835	9,779	7,662
1836	10,198	8,665

Hence it will be seen that while the ordinary disposable income of the Society is nearly one-fifth less than in 1833, the expenditure on one branch of our operations has nearly doubled. In 1835, a sum of £3,476, being the amount of loans to chapels and various expenses arising out of the insurrection, was repaid to the general Mission fund, as may be seen by referring



to the printed cash account in the Report of last year. That repayment, and the munificent legacy of Horatio Cock, Esq., late of Colchester, have delayed and mitigated the pressure upon our funds, so that till now it has not been distinctly felt; but as these extra resources have been completely exhausted, there is nothing to meet these enlarging demands but the ordinary income of the Society.

It should be clearly understood, in justice to the band of devoted Missionaries, who are labouring with so much zeal and success among the negroes of the West, that their personal expenses are circumscribed within very reasonable limits. The chief demands on the Missionary funds arise from the rents and repairs of dwelling-houses, and premises occupied in various parts of the island as places of worship—from the necessity of providing conveyances and horses, in a country where walking to a distance is impossible, and public conveyances are unknown—together with expenses arising from sickness—and we regret to add, occasionally from the attempts made to harass our brethren, and impede their operations, under the colour of legal proceedings. It may be hoped that the Society will in future be less exposed to exactions of this sort; but had they not, in past times, been patiently endured, and manfully withstood, we should, humanly speaking, never have had to rejoice, as it is our privilege now to do, in the existence of nearly fifty Christian churches in the island, connected with our Mission, containing nearly *fourteen thousand* communi-

cants, besides 'the great body denominated 'inquirers.'

The Society has ever kept in view the principle that these churches should, as soon as ever it is in their power, take upon themselves to provide for their respective pastors, and sustain them in their efforts on behalf of the immediate vicinity. Several of them, we are assured, will cheerfully do this, whenever they shall have paid the balances due on the erection of their new chapels. It is hoped this may be accomplished, in various instances, by the close of the year 1837; but the interval will be a season of great self-denial and anxiety on the part of our dear Missionary brethren, on whom, as a matter of necessity, all these secular concerns devolve; and till its conclusion, they must be sustained by the Society at home.

These remarks have extended to a greater length than we anticipated; but we could scarcely make them shorter. We hope they may be of some use, and encourage our friends to the effort which God, in his Providence, appears to ask at their hands.

Our best thanks are presented to the kind correspondents, whose contributions are announced at the head of this article, not only for the sums given by themselves, or collected by others, but for the welcome expressions of affectionate attachment to the cause of the Society by which they are accompanied. It is a privilege to share in the difficulties and troubles of such a cause; but what will it be to witness and partake in its final triumphs!

#### LETTERS LATELY RECEIVED.

##### EAST INDIES.

United Missionaries, Calcutta, December 11, January 23 and 26—Rev. G. F. Anderson, January 25—W. Carey, Cutwa, December 21—J. Lawrence, Digah, January 15—Ebenezer Daniel, Colombo, February 4.

##### WEST INDIES.

Rev. W. Knibb, Falmouth, March 20, 26, April 6, May 9 and 24—E. Baylis, March 26, and May 3—F. Gardner, May 9—T. F. Abbott, May 2, 5, and 16—J. Clarke, April 6 and 27—J. Tinson, March 15—J. M. Phillippo, March 2, April 24, and May 24—W. Dendy, April 26, and May 3—J. Clark, April 4, and March 12—T. Burchell, April 19, 26, May 5, 9, and 10—J. Kingdon, April 19—B. B. Dexter, March 29, and May 10—J. Coultart, April 8, and May 5—J. Whitehorne, May 21—W. Whitehorne, May 24.

Rev. J. Burton, March 10, April 23, 25, and June 4—E. Quant, March 12.

Rev. Alexander Henderson, Belize, April 19.

Rev. W. Davies, Graham's Town, January 4—Mrs. Davies, January 9.



*Contributions received on account of the Baptist Missionary Society, from May 20, to July 20, 1836, not including individual subscriptions.*

Bucks Association, by Rev. Peter Tyler .	30	3	2	Irvine, Female Bible Society, by Rev. G. Barclay .	3	0	0
Honiton, collection, by Rev. Sam. Hatch .	3	3	5	Oswestry, Auxiliary Society, by Mr. Jones	4	0	0
Bow, collected by Miss Maywood .	6	11	0	Sway, subscriptions, by Rev. W. Mursell	6	6	0
Greenwich, Friends, by Mr. Parker .	4	0	0	Wallingford, Auxiliary, by Mr. Field .	22	13	9
St. Alban's, collection and subscriptions, by Rev. W. Upton .	35	6	0	Salendine Nook, Female Association, by Rev. J. Acworth .	5	10	0
Voluntary contributions from the pupils of the Baptist Free School, Took's court, by Mr. Kendrick .	4	2	4	Pembrokeshire Association, &c., by Mr. W. Rees .	6	5	0
Sanquhar, Society for Religious Purposes, by Mr. Halliday .	2	0	0	Maze Pond, Ladies, by Mrs. Kitson, for Female Schools .	15	15	0
Suffolk, Society in Aid of Missions, by Mr. Ray .	27	7	4	Bath, sundries, by Rev. O. Clarke .	7	5	6
Salisbury, collection and subscriptions, by Rev. P. J. Saffery .	12	13	10	Folkstone, subscriptions, &c., by Mr. Parnell .	7	19	8
South Devon Auxiliary, balance, by Rev. S. Nicholson .	36	4	2	Miss Cadby's Missionary Box .	0	10	0
Becking, Friends, by the Rev. W. Humphries .	3	0	0	Stepney, collected by Master S. Murch .	1	1	7
Wokingham, collection and subscriptions, by Rev. J. Coles .	18	6	6	do. by Miss Davis .	2	4	7
Towcester, collection, by Rev. E. Carey .	6	2	5	Rayleigh, collection and subscriptions, by Rev. J. Pilkington .	6	17	6
Mitcham, Friends, by Mrs. Pratt .	2	0	0	Datchet, collected by Mrs. Bailey .	2	10	0
Swanwick, &c., by Mr. Lomax .	8	16	3	John-street Auxiliary Society, by Mr. Cozens .	37	13	8
Newcastle-on-Tyne, church in Weaver's Tower, by Mr. Banks .	2	12	6	Keynsham, subscriptions, by Rev. T. Ayres	6	10	0
Exeter, balance, by Mr. Commins .	19	3	0	Dorman's Land, by Rev. G. Chapman .	4	10	0
Liverpool, Auxiliary Society, by Mr. Rushton .	60	0	0	Crayford, Female Society, by Mrs. Smith	4	0	0
Rochdale, subscriptions, &c., by Mr. Kelsall .	66	19	3	Kent Auxiliary, on account, by Rev. W. Groser .	20	0	0
Leicester, second church, by Mr. Harris .	19	5	2	Blandford-street, (collected by Mr. Creswick) by Rev. W. B. Bowes .	4	0	0
Melksham, collection and subscriptions, by Mr. Evans .	12	7	2	Collections at Poultry Chapel, Rev. Dr. Cox .	69	3	7
Royston, subscriptions, by Mr. Pendered	9	18	0	Do, at Surrey Chapel, Rev. J. Edwards .	60	14	6
Kettering, &c., by Mr. J. C. Gotch .	41	16	0	Do, at Annual Meeting .	150	11	4
Olney, collection and subscriptions, by Rev. E. Carey .	16	1	0	Lutterworth, Friends, by Rev. Mr. Hewlett	5	0	0
North of England Auxiliary, balance, by Rev. R. Pengilly .	7	9	6	Luton, subscriptions and collection, on account, by Rev. H. Burgess .	60	0	0
Graham's Town Auxiliary, by Mr. Nelson .	119	17	0	Winchester, Friends, by Rev. B. Coxhead	3	9	7
North East Cambridgeshire Auxiliary, by Mr. Smith .	22	13	6	Manchester, Juvenile Society, George-street, by Rev. J. Aldis .	22	6	9
Friends, at Fetter-lane, by Mrs. Elvey .	8	2	2	Alie-street, Sunday-school, by Rev. P. Dickerson .	1	16	8
Sunday-school, at New-court, Old Bailey, by Mrs. Elvey .	0	9	7	Loughton, Missionary Association, by Rev. S. Brawn .	7	2	10
Eagle-street Auxiliary, by Mr. Neale, (one-third)	10	0	0	NETHERLANDS Auxiliary, by Rev. S. Muller .	140	0	0
Woolwich Auxiliary, by Rev. Ja. Smith	27	13	11	Bristol Auxiliary, on account, by Robert Leonard, Esq. .	20	0	0
Keppel-street ditto, by Mr. Marshall .	19	1	0	Andlem, Baptist church, by Mr. Thursfield .	2	0	0
Hemel Hempsted, collections, &c., by Mr. Brice .	25	0	4	Walworth, Lion-street Female Auxiliary, by Mrs. Chin .	40	0	0
Trowbridge, subscriptions, by Mr. Wearing	19	1	8				
Hackney Auxiliary, by Josiah Wilson, Esq. .	31	13	4	West of England Auxiliary, by Mr. Horsey:—			
Norwich and East Norfolk, balance, by John Culley, Esq. .	60	17	0	Bradninch .	5	6	6
Bessels Green, Friends, by Mr. Knott .	2	1	6	Bridgwater .	12	16	7
Bromsgrove, by Miss Scroton .	9	0	0	Bourton .	4	4	5
Watford, Auxiliary Society and subscriptions .	15	0	6	Chard .	9	5	9
Spencer-place Auxiliary, Rev. J. Peacock	10	5	3	Corsham .	3	0	0
Young Gentlemen at Mr. Box's Academy, per Rev. J. Peacock .	0	11	0	Collumpton .	2	13	6
East Kent, Auxiliary, on account, by Rev. J. M. Cramp .	60	0	0	Chippenham .	5	10	0
Oxford, on account of contributions, by S. Collingwood, Esq. .	43	0	0	Hatch .	4	17	11
Sheffield, Auxiliary Society, by Mr. Atkinson .	53	14	3	Isle Abbott .	0	11	6
Devonshire-square, collection, by Mr. Smith .	22	17	3	Montacute .	16	5	0
Do. do. Auxiliary, by Mr. Pond .	22	9	11	Stogumber .	4	15	0
Hammersmith, Auxiliary Society, by Mr. Page .	31	16	6	Taunton .	22	4	5
				Tiverton .	4	17	2
				Uffculm .	3	13	10
				Watchet and Williton .	11	8	4
				Wincanton .	1	5	1
				Wellington .	19	14	4
				Yeovil .	10	7	4
							142 16

## DONATIONS.

John Baylis, Esq., <i>Ponder's End</i> .....	20	0	0
Friends, by Mrs. Pearson, for the Freedom of <i>Sampson Boodle</i> .....	8	0	0
Produce of a Ring, by a Lady.....	0	10	0
Rev. S. H. Cone, <i>New York</i> , towards Translation Fund.....	5	0	0
Benjamin Risdon, Esq., <i>Burlingham</i> .....	10	0	0
Mrs. Broadley Wilson, <i>Clapham Common</i> .....	25	0	0
D. F. T.....	1	0	0
J. H. L. T.....	2	0	0
Friend to the Cause, by the Secretary.....	8	0	0
Friend, by Rev. Joseph Tyso.....	0	5	0
Mr. Isaac Simmons.....	1	0	0
Mr. Grant.....	1	0	0
Mr. Thomas Purdy, <i>Sandgate</i> , for <i>West Indies</i> .....	0	10	0
Mr. Ward, <i>Grendon</i> , towards sending a Missionary to <i>Ceylon</i> .....	20	0	0
Mr. Harris, <i>Wem</i> .....	0	10	0
Friend, by Rev. Samuel Brawn.....	0	15	0
Presteign, Mr. Thomas Jones, <i>Radnorshire Bank</i> .....	1	1	0

## LEGACIES.

Hon. Mrs. Willison, late of <i>Perth</i> , by Messrs. Reddie & Mackenzie.....	34	6	2
Mrs. Mary Robinson, late of <i>Wellingborough</i> , Executors, Messrs. Cuthbert Curtis, and Beeby Wallis .....	30	0	0

Mr. G. F. Anderson, whose return from Bengal was referred to in the Annual Report, arrived at Plymouth, in the *Isabella*, on Friday, June 17, in a very impaired state of health.

Mr. Nichols, who was under the necessity of returning from the Bahamas, about two years since, on a similar account, expired at Tor, on the south coast of Devonshire, on Tuesday, July 12. In his life, he eminently adorned the doctrine of God his Saviour; and according to the testimony of a Christian friend, whose kind and skilful attentions as a medical adviser tended greatly to soothe the declining days of our deceased brother, "the piety which he evidenced in life, shone forth still more beautifully in his last trying illness; and now, after having given a proof of the power of religion not soon to be forgotten by those who have witnessed it, he has slept in Jesus. May we be followers of him who, through faith and patience, now inherits the promises!" A widow and infant child are left to mourn this affecting bereavement.

## TO CORRESPONDENTS.

A. Z. is cordially thanked for his kind suggestions and liberal offer. The plan he proposes has been repeatedly under consideration by the Committee, whose anxious endeavour it is, on that and every other question, to come to a right decision.

G. T. H., who writes from Shropshire, will oblige the Committee by acting as he proposes to do, whenever he may find an opportunity. The information he has given on a previous subject is not sufficiently extensive to be of service. It is hoped he may yet be able to add to it.

Boxes of useful and fancy articles, for the West Indies, are thankfully acknowledged as received from Mrs. Williams and Friends, Reading; Mrs. and Miss Grey, St. Helier's, Jersey; Mrs. Overbury and Friends, Nailsworth; Mrs. Coombs and Friends, Frome; Friends at Louth, per Rev. J. Clarke; S. H. H., Hull; Mrs. Clements and Miss Serjeant, Laytonstone.

A package of books, from Kildare-street Place, Dublin, for Mr. Burton, of Nassau; a parcel of elementary books, for Jamaica, from Mr. Ellis, of Sandhurst; and a number of Magazines, &c., from Mrs. Palmer, of Wallingford, are also acknowledged with thanks.